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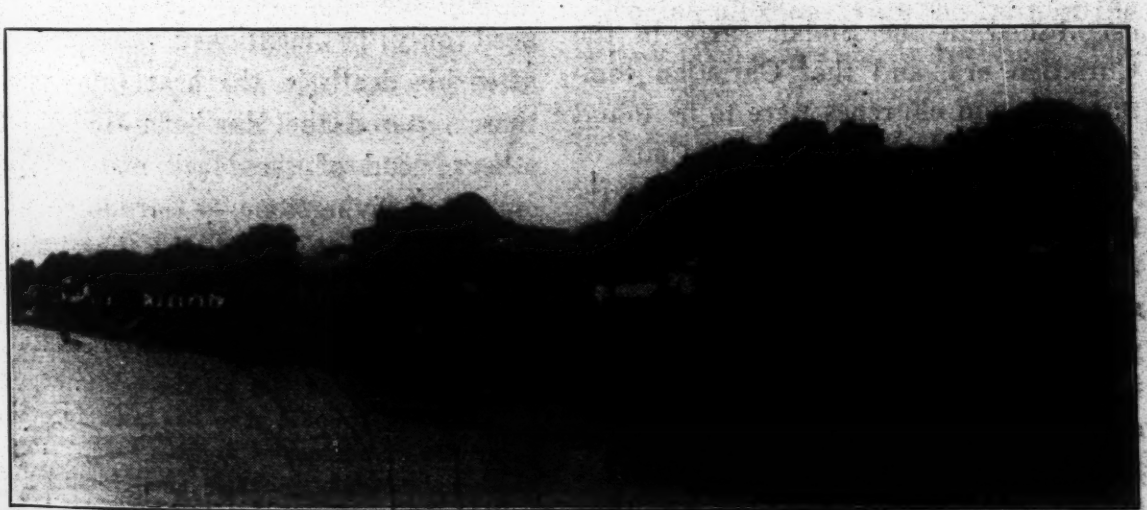
THE SUDAN SPECIAL NUMBER.

THE NORTHERN SUDAN.

BY MISS ELSIE E. GROVE, KHARTUM NORTH, EGYPTIAN SUDAN.

(From Foreign Missions Hand Book, 1918.)

"IT IS hard to realize that the Book of Isaiah was known to some of the Sudanese almost 1900 years ago, and that at least this part of the Old Testament was carried from Jerusalem to the Sudan by a black man. We do not know this man's name, but this matters very little. It was the message this man carried that made all the difference to him and through him probably to others. All we know is that by the direction of the Holy Spirit he was reading the Book of Isaiah aloud as he travelled along the highway from Jerusalem to Gaza just at the moment when he overtook Philip, the evangelist, who being invited to sit with him, began at the same Scripture and preached Christ unto him. The last we have heard of that black treasurer of Queen Candace is that he was journeying on toward the South rejoicing in his new found treasure, for he was no longer a Jewish proselyte of the gate but a follower of the lowly Nazarene. It is altogether possible that both Queen Candace and many of that black man's race came to know and to worship Him Who was led as a lamb to the slaughter. Who



WADI HALFA—THE DO OR-WAY TO THE SUDAN.

can tell but that Queen Candace and a great host of her black but comely people will yet be seen by us stretching out their hands and casting their crowns at His feet of Whom Isaiah spake and of Whom Philip preached?

'Let it no longer be a forlorn hope
To wash an Ethiope
He's washed. His gloomy skin a peaceful shade
For his white soul is made,
And now, I doubt not, the Eternal Dove
A black faced house will love.'

"But to pass from the realms of uncertainty to those of certainty, it is known that the Christian Church was

MISS ELSIE E. GROVE.

established in the Sudan early in the Christian era, and that Christian communities and churches were to be found at least 400 miles south of the site of Queen Candace's capital, but sad to relate, the only traces we now have of those once flourishing churches are a few scattered ruins. Possibly about fifty years after the Arab conquest of Egypt, the Christian Church was obliterated, and these ruins are left alone to tell the tale. Perhaps the story has been written and is buried beneath the ruins awaiting the coming of the excavator. Perhaps there were things better swallowed up in oblivion because the story was too sad to be recorded. All we know is that for hundreds of years the great black pall of Mohammedanism has settled down on this land and the darkness of ignorance and bigotry and fanaticism has been so thick that it could be felt. Fire and sword, and famine and pestilence and death, in the Sudan, as elsewhere, have followed each other in frightful succession in the wake of the devouring hordes of Islam, and for centuries little was known of the great heart of Africa. Even to a country as near as Egypt, the Sudan was known as the 'Land of Death.' When the former Pashas of Egypt desired to get rid of any one troubling them, they banished them to the White Nile, which meant that they never returned. It was as late as the middle of the 19th Century before there was found a man of the Anglo Saxon race, brave enough, and great enough, and determined enough, and with enough of the Divine Master in his soul, to enter this dark continent and to pray for it and to suffer for it and to die for it, and thus lay the cornerstone in its conquest for Christ." He is so well known that the name of Livingstone need only be mentioned. Two years after his death in the heart of Africa, there entered the Northern Sudan another friend of the black man, second only to Livingstone, — Gordon, — who later yielded up his life for those whom he had come to help.

AFTER THE MAHDI—ANOTHER.

"Yet dawn is near; for all the hearts of men
Look for the prophet who has been foretold;
After the Mahdi comes another One,
The prophet Jesus, so their moulvies hold.
But still I wait
The messenger of Jesus cometh late."

So much for the past with all its darkness. The first gray streaks of dawn appeared when that sainted Gordon yielded up his life blood for those held by the power of darkness. True it was some years after this before the power of the Mahdi and his successors was broken and many horrors were yet to be committed throughout the Northern Sudan ere the reign of terror was ended. But a new day was ushered in when at last this reign was brought to a close, a day which grows brighter as it advances, and to some few "Another," even the Prophet Jesus, has come to give light in the midst of great darkness.

OMDURMAN--A CHALLENGE TO FAITH.

By Rev. G. A. Sowash, Omdurman, Egyptian Sudan.

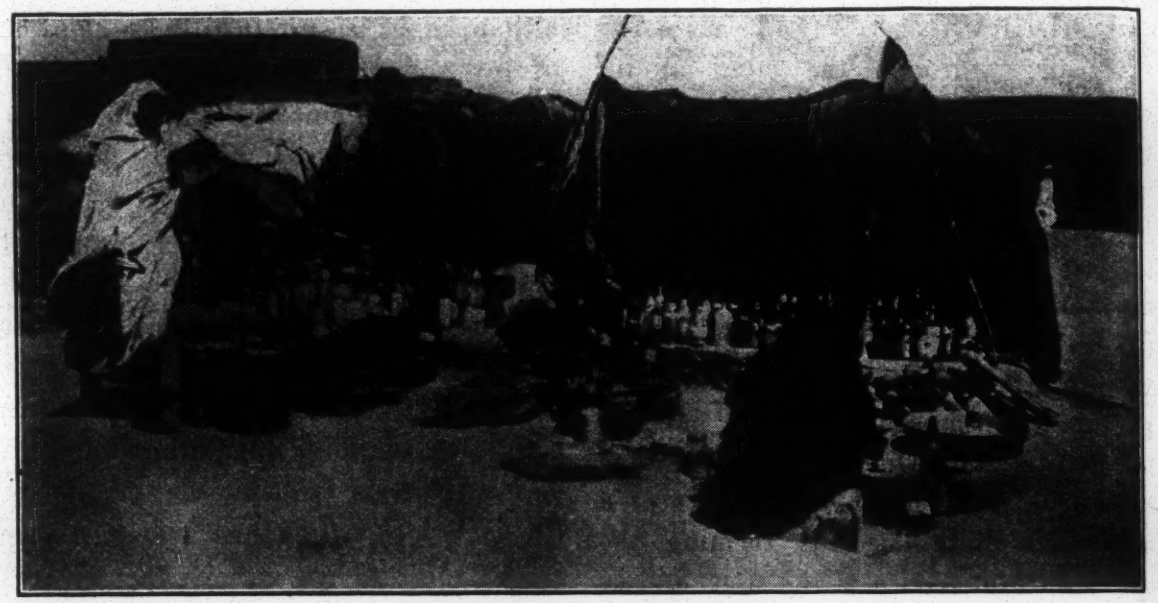
OMDURMAN! WHAT memories surge through the mind at the mention of that word! Memories of oppression, of cruelty, of slavery, of war, of famine, of pestilence, of death. In sight of this place occurred the saddest tragedy of the century—the massacre of General Gordon. Here for ten awful years the Khalifa held sway and into this place he gathered the Sudanese in thousands from all parts of the country until Omdurman at one time contained, probably three quarters of a million inhabitants, thus forming the largest city in Africa at the time, and as the seat of the Dervish power it became a real challenge to faith, yes the faith of the British Empire, and many there were in the days of Gladstone who had not the faith to accept the challenge thrown down by the Dervish leader with the result that the Empire lost one of her most illustrious sons, and permitted the establishment of the Khalifa and his reign of terror. Here was a unique city for the 19th century. Here reigned one who professedly received his power from the Divine hand and was accountable to none. Here was a city, the largest of a continent with but one religion. It is extremely doubtful if there was a single inhabitant who did not profess Mohammedanism, at least outwardly, because to profess any other was death.

Here Abdullahi, the Khalifa, established himself and thought to defy the world, and he did so for more than ten years, destroying two armies sent against him from Egypt and one or two from Abyssinia. From Omdurman as a center the greater part of the Sudan was devastated and desolated, many places being left without inhabitants and in ruins. By this wholesale destruction of life and property, thus leaving large tracts of the country uncultivated Omdurman was finally threatened with famine.

During all these years the faith of the British people was slowly reviving. The tragic death of Gordon had stirrred them to the depths and at last the challenge of the Khalifa was accepted and the victorious army of Lord Kitchener began its march through the desert. Difficulties were encountered and overcome, hardships were manfully endured, the river was bridged, the desert was conquered, wells were sunk, but faith was never lost until the dervish army was vanquished and the proud leader bit the dust and the Sudan was redeemed from

the power of the tyrant as we trust forever.

But what of Omdurman now? Is it still a challenge to faith? Yes. No longer to the military power of the British nation but it is still a challenge to the faith of the Christian world. It is still the third or fourth city in the Nile valley and it is still almost wholly Moslem. It has been said that there are three great centers in the Moslem world: Mecca, the religious; Constantinople, the political; and, Cairo, the literary center, it may be said that Omdurman combines the three great characteristics of the great centers of Moslem influence. It is at once the political, the religious and the literary center for the Sudan. In all of these senses, especially the first mentioned, to a lesser degree to be sure, but just the same it is *the center*. From this point radiate the influences which mold the thought and character of the rising generations of Mohammedans. From this center goes out the Moslem trader to every corner of the country.



NATIVE SHOPS—OMDURMAN.

to this I would venture to add Omdurman, the Dervish center. It is true that there are various Dervish sects in other Moslem centers but in no other is the whole city so permeated with them. Their "Zikrs" with the accompanying "tom toms" (drums) are to be heard all night long, especially on Thursday and Sabbath nights. It may be said that nearly the whole city on those two nights is given up to the "Zikr."

Omdurman is the Moslem center in the Sudan just as Cairo is in Egypt. As the Moslem here thinks so he will think throughout the entire Sudan. Indeed He does not leave his religion behind him as the vast majority of those known as Christians do, but he carries it with him and demonstrates, outwardly, five times a day that he is a believer in Islam. In one hand he carries his barter and in the other the Koran, and while he teaches the black man the Mohammedan creed he demoralizes him and cheats him in trade and corrupts him in manners and in morals and he does more than that, he does his best to set the poor native against the missionary of the Cross. It is frequently said, and by some noted writers, that Islam is a stepping stone

toward Christianity. No one will deny that Mohammedanism is a higher form of religion than that practiced among most of the heathen tribes, and heathen nations, but that it is a stepping stone toward the Cross of Jesus Christ cannot be proven. I have never seen an advocate of this theory produce a single example to substantiate his theory, and I do not believe there has ever been one or ever will be. Will any man dare to say that the inhabitants of the Arabian peninsula, who were originally worshippers of idols, are any nearer Christianity because they have been Mohammedans for over 1300 years, or that the wild tribes of the Sahara Desert are in any way prepared for Christianity by their 1000 years schooling in the doctrines of the great Prophet of Arabia, or the fierce fanatics of Afghanistan and Beluchestan; are they any more disposed or more favorably disposed toward the Christian and his Christ now than they were as heathen? By no means. Let no man be deceived by such theory. Would that it were so. Then this world would be much nearer evangelized than it is. If such were the case let us not oppose the Arab trader, unscrupulous though he may be, but rather bid him God speed as he goes forth throughout Africa to disseminate his religion. But alas! for the theory. It is theory only. The very contrary is nearer the fact. It is the opinion of the writer that nothing so hinders the spread of Christianity among formerly pagan tribes as their conversion to Mohammedanism. They are thus doubly steeled against it.

Omdurman is a city where the great mass of the population are descendants of pagan ancestors, many of whom were forcibly brought to this part of the Sudan, thousands of them as slaves, and probably the greater part of them were made Mohammedans by force, but they are no nearer Christianity for that reason. The great mass of them know little or nothing of the Mohammedan doctrine but no more firm believers in Mohammedanism and probably no more prejudiced minds against Christianity are to be found outside Mecca. This has come about largely by the intense hatred displayed against the Christian belief on the part of those who have been teachers of the Koran. One might expect from such a back-ground intense fanaticism but such is not the case especially among the real Sudanese as distinguished from the Arab tribes, but that these blacks are any nearer Christianity than they were as pagans is far from the case. But not only is this solid rock of Mohammedanism to be faced in this old city but there is the unbelief and the immoral lives and the dishonest practices on the part of those of the so-called Christian races. Time and again are we told by such people that it is a waste of time and thought and energy and money and that we might be better employed than to try to do anything with such people. The Government employee, the merchant, the Jew, the Copt, the Armenian, the Syrian and even some of our own evangelical Egyptians disbelieve in the power of God to save the Moslem, and not only make no effort to save him, but only too often do not want him saved. With such a situation before us is not Omdurman a Challenge to Faith? Are we not here and now face to face with the impossible? "Who is sufficient for these things?" Let the same voice which answered Paul, answer now. "My grace is sufficient for thee." "My strength is made perfect in weakness." Let us listen to the words of Jehovah

Himself concerning Himself as He communed with Abraham under the oaks of Mamre concerning the unbelief of Sarah. "And Jehovah said unto Abraham is anything too hard for Jehovah?"

Young men and young women here is a challenge for you worthy of the deepest thought, the greatest effort, the most sanctified pocket-book and the most dedicated life. There are many souls in this wicked city waiting for the light you can bring. The challenge is before you. Will you take it up in the name of Jesus Christ with the faith that removes mountains? Are you a doubter in His power to turn the hearts of these thousands to Himself? Then take your place behind the door with doubting Sarah and thus make room for those with the vision and the faith through which God accomplishes His purposes. May it be said of you as it is written of the Father of the Faithful: "And Abraham believed God, even in the face of the impossible, and through him God performed the impossible, for "With God all things are possible."

THE WOMEN OF THE NORTHERN SUDAN.

By Sarah I. Dight, Khartum North, Egyptian Sudan.

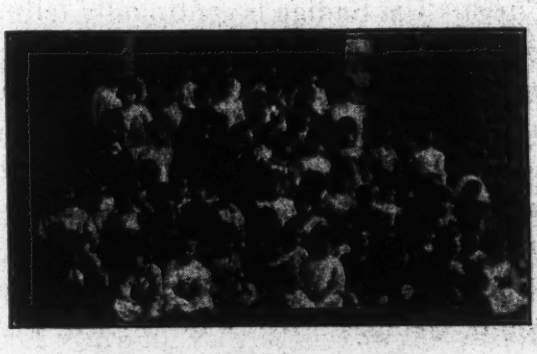
WHEN I was asked to write about the women of the Northern Sudan, and ever since then, I have tried to recall some woman who would be typical. I should like you to know about Sitt Miriam, who has been one of the pillars of our Girls' School and of all our Christian work in North Khartum. Three of her daughters have given us their Christian influence as teachers in the school. Her husband, for years has led our Sabbath School and Sitt Miriam has been not only leading our work among the women but in her home and out of it has a power of attraction and love with the women. Sitt Miriam is not a Sudanese, so she really does not belong in this article. Yet the very two women of whom I wish to tell you are not Northern Sudan women. Abdullas mother is a Shulluk and the mother of Sadiga, was born and brought up in Egypt and came to us only a few years ago.

The Sudanese women are so much the same. There is so little individuality in the dark blue donkey cloth which they practically all wear. The coarse unbleached muslin or kham as, they call it, is an other style and when they cover their heads also we get a hint of the uniform without its trim neatness. I don't wonder that "armies" is a much used word in their connection. On feast days out comes the ten yards of bright pink, or purple trimmed in pink, or orange and bright green, or green and red, gorgeous colors and rich silks but often, almost always, no stocking, and slippers which are more often carried on the head than worn on the feet. A woman will almost always put her shoes on top of a basket of bread or beans and then walk off easily and gracefully. It makes good protection from the sun if the basket is just broad enough. These women wear their hair in about a hundred of tiny braids looking like about six inches of fuzzy black baby ribbon. Their carriage is that of the Queens of the earth. When our lady has her bath it is probably in oil with incense and the

effect is a wonderful mixture of a sweet smoky oily perfume which is like balm, if it is not too strong. Besides its perfuming her body, it makes the Sudanese skin the most satin-like, beautiful, soft, shiny of skins and as black as "The darkest hour." Isa. 18:7.

The women seem to be continually arguing with one another and quarreling everlastingly, but it seems to be just word battles for if they get fiery one moment the very next they will have forgotten it. These women have as a rule harsh voices and they are indifferent to distance and will talk or rather scream a conversation when the two are perhaps half a block apart. It makes little difference whether the conversation is a friendly chat or a railery. But when they love the passion is like that of the strongest devotion and the love comes very near to that of our own dear mother's love. In some cases it is merely a sort of hero or heroine worship which soon is transferred or is entirely forgotten, yet this love is often the real true love which can not be described.

The mother of Abdulla or Um Abdulla as she is called, is an example of devotion of one sort. So afraid of the evil eye are they that he is a perfect horror. All trouble comes from him and The Presence is ever at hand if he gets the least of a chance. About two years ago I was taken to our civil hospital, I was very uncomfortable, but very soon became well. In the meantime ,Um Abdulla remarked that the evil eye was always looking out for me and to attract his attention she wore pieces of my garments around her head and around her wrists and as a girdle. She said that was much better that the evil eye should think that she was Sitt Dight and take vengance on her in my place. When I returned from a two months vacation in Egypt, she was wearing the rags and someone told me her story about it. With great difficulty I persuaded her to remove them and to rather trust in the love of Jesus to guard us both. I do not know what others think, but I find that the fear of the evil eye and fear of some disaster of an ever present spirit always desirous of harming and destroying everyone possible seems to me one of the most awful curses of the land. It is so wide-spread and so settled a fact that the people can not get rid of it. The people are even afraid to mention the evil eye. The women fear to come to or listen to us about Jesus and all because of the evil eye. What a great pity though that the many have no desire to hear of the Great Love Story. They go on and on fearing an



GIRLS' SCHOOL HALFA.
A Group of Pupils.

evil being who reaks his vengeance whenever he may. The Gospel is not powerless nor is the love of God limited but yet we are not able to bring the knowledge. The Lord fed 5000 with 5 loaves and we too and the Lord is abundantly able to feed numbers with our little bit of the Bread of Life. So we have few of the Sudanese who come to our meetings because of fear. Um Abdulla has long been a Christian at heart but is so deeply filled with superstition and fear that she has only told one or two of us about herself, and that only in whispers so the

evil spirit would not hear. She does attend our meetings.

In the heart of Um Sadiga the Savior reigns. She became a Christian before she left Egypt and with her Christian husband they stand up prominently in

GIRLS' SCHOOL HALFA.
Group of Pupils with Teachers in Background

Khartum North. They are not afraid to acknowledge that they belong to Christ. Um Sadiga is continually telling Bible stories to our girls and giving moral lessons to them both in words and in actions and since she is our cook she has plenty of chances for service in many a way. She comforts, cheers and cuddles the little girlies, Um Sadiga is a wonderful refuge and not a girl but loves Aunti Sadiga. We who rejoice with her can only express very imperfectly the joy in heaven and the heart of the Master over Um Sadiga, her husband and daughter who are the only Sudanese members of our Khartum church up to this year.

Our Bible woman who came to us from Luxor who with a mission lady's help did splendid work among the women. Not only did she visit the Coptic women but was giving lessons to the Sudanese as well, but something happened. Either a Mohammedan priest heard of it or a woman who is set against us talked in the little town and so all the work went for nothing and the Sudanese houses were closed to the work. The women refused to even see the Bible woman and missionary and many months of loving labor were lost and yet they may not be so utterly lost as we seem to feel. The glorious light has peeped in and who can tell what the seed may bring. Though the patient work of years is so small yet we even can see the change in the conditions if not in the actual spirit of the people. We believe that the Holy Spirit of Power is working and that there are many who will have their mansions ready and prepared for them, so we plod on and are happy here in the work among the women of the Northern Sudan.

THE INFLUENCE OF DOLEIB HILL ON THE SHULLAS.

By Rev. D. S. Oyler, Doleib Hill, Egyptian Sudan.

THE WORK at Doleib Hill was not established for one village, or section of the Shulla country, but for the entire people, that it might be a light giving center for all the inhabitants of the Shulla country. Christ said that Christians were to be lights in the world, and in the same manner the work done at Doleib Hill is to reach far in the evangelization of pagan Sudan.

The mission station is well located for reaching the Shullas on the left bank of the White Nile. With a reliable boat the missionary can easily go up the Sobat to the end of the Shulla country, or going down the Sobat he can enter the White Nile, and reach all the people living on

the Nile. The Shulla villages are nearly all on the river, or very near to it, and so a very large part of the population could be reached with the aid of a boat. Doleib Hill is beautiful for location. In a very level land its thirty feet of elevation above the river level gives it a very commanding position.

The typical Shulla method of showing respect while in a sitting posture.

The present site of the mission had a prominent place in the ancient history of the Shullas. According to their traditions, when Nikawng their first king, and the founder of their race came sweeping down the White Nile conquering the aborigines, his son Dok made his camp where the mission is located now. While the camp of Nikawng was but a few miles distant. Dok made many raids against the people of the land from that center, but later he moved his camp to the other side of the White Nile. He succeeded his father as king of the people. A sacred house was built in honor of Dok, where his first camp stood. For many years that sacred house was kept in repair, but later for some reason it was moved across the White Nile. Even yet the spot on which the old house stood is considered sacred, and with the exception of the old women the people refuse to work upon it, and in times when the rain fall is insufficient the people come to its site to pray for rain.

The first missionaries found Doleib Hill covered with tall grass, and tangled vines. It offered a good harbor for snakes, and the birds were present in good numbers. It was a lonely mound built up from the debris of ancient, and populous villages. The natives thought that the spirits of the departed were hovering about the place, and so they had moved to other locations. The people in the vicinity of Doleib Hill were like their brothers all over the Shulla country very low in the scale of civilization. Their clothing was very scant, and being without incentive to look beyond the needs of the day they were correspondingly lazy. Their ideals are bounded by the horizon of their own country. Ignorant of the world's progress they were satisfied with their own condition. The desire to know the future was in their hearts, and to satisfy that yearning they sought to the wizard. The impressive signs of the diviner gained a strong hold on their simple minds. They sought the medicine men to foretell the future, not because they were entirely satisfactory, but because they know of no other channel of communication with God, and the medicine men did profess to be able to tell the will of the Infinite for them. The light of the gospel message had not yet brought a knowledge of God to them.

The curious natives, who greeted the missionaries on the river bank, had no idea of what the coming of that small group of foreigners was to mean to them. Neither did they know of the mighty

transforming power of the gospel. They were looking for, and expecting things temporal, but the missionaries came with a message of life eternal.

The first aim of the missionaries was, as it always has been, to bring men to Christ, that they might know Him aright, and put their trust in Him.

The means used to bring men to Christ may vary, but every channel of missionary endeavor should lead to Jesus. Three lines of work were adopted, evangelistic, medical, and industrial.

The evangelistic work being done at Doleib Hill is for the reaching of the entire people. Every Sabbath morning the gospel is preached in the mission church. A large part of the audience comes from the nearby villages, but many also come from other villages. They are travellers, who are passing through the country. Every Sabbath a talk is given in the nearby villages, and strangers are nearly always present. Returning to their villages they take the message with them. The opportunity for personal work is very great, as the people are always ready to talk, though they are inclined to be reticent about their own religion. Trips can be made from Doleib Hill reaching many people. During the week the missionary can go to the villages within a day's journey, and talk to the people. The villages near the mission are more ready to hear, than those at a distance. Frequently the older men call the people to listen to the talk that is given in their village. The evangelictic workers seek to train the heart so that it will receive Jesus Christ as Lord and King.

The Christian physician has a wide scope for his work, as the natives come from long distances. While the physician seeks to heal the physical weakness he has a very good opportunity to tell them of spiritual weakness as well. They are prone to deny their sins saying that they do no wrong. One, who was later brought under conviction of his sins, said that before he denied his wrong doing lest others find out about it. The unredeemed seek to make a good show in the flesh, and the doctor can reach this class, as he points out both physical and spiritual weakness. An opportunity is afforded of showing a friendly interest in the people in their time of need, and they appreciate such aid. Every cure begets greater confidence in the physician, and as their trust in him increases, they show a greater readiness to hear his message.

The industrial work was opened to lead men to better things physically. The pagan whose heart has been touched by the love of God is not willing to live on in his old manner, but desires something better than he has ever known before. The industrial missionary seeks to teach the native the way to satisfy his new desires. Faith in Christ touches the whole man, and so the mission should be ready to assist in the higher development of new Christians along all lines. Christ by His example on earth dignified labor, and the same privilege belongs to the industrial worker.

No race can be brought to Christ without the influence of the Christian life. One cause of the rapidity of the rise of Christianity was found in the noble life of our Redeemer. The power of Christian example is also felt by the pagan. By their fruits ye shall know them is a test often applied to missionaries. A true Christian life is one of the strongest arguments in propagating the gospel.

By all these means the workers on the field are seeking to bring the Shullas to a higher plane than they ever knew before. Prayer should be offered con-

tinually, that the Holy Spirit may work in their hearts, so that each one may appropriate to himself the glad tidings of the gospel, and accept Christ.

The non-Christian races tend to stagnation, and when a new teaching is introduced the law of inertia works against its rapid spread. Often in opening new countries the evil outstrips the good in its advance, because the emissaries of evil are working with the hope of financial reward. The influence of Christianity is beginning to be felt among the Shullas. Near the mission an occasional man has the courage to withstand the medicine men, and they are the bulwark of the old religious system, it is very clear that some of the people have reached the place where they have truly taken a higher influence to guide them. In a recent fight in a village near the mission, seven young men had the courage to refuse to do as the witch doctors said. Before the mission was established they would not have thought of doing a thing so bold, as they have an innate dread of the medicine men. We can not understand the courage it takes for a man to refuse to do the bidding of a witch doctor even in part. Increasing attendance at the church services, and on the part of some, regular attendance is a sign that the teaching of the missionaries is having its influence. Improvements in dress and in some of the standards of life, prove that the inner light is creating new aspirations in their lives.

THE WOMEN'S CLASS AT DOLEIB HILL.

1. The first convert from among the Shulla women.
2. A Mohammedan woman who refuses to take lessons and to be a member of the class, but she wanted to have her picture taken with the others.

Friendship for the missionary has much to do with advancing the truth. They come to him for help in their time of trouble, and having received the help they are ready to give a favorable hearing to the word of life. Many know something of the way of life, but are not ready to go the whole way. Fear or some

other influence restrains them. A few have had the courage to adopt that which their conscience tells them to be the better way. The baptized converts have been of such a character that their influence has been for good. Their lives prove that the gospel can give to the pagan a strength of character not given by his old beliefs.

All over the Shulla country are to be found men, who have come in contact with the missionaries, and they are usually friendly. They are always ready to receive the missionary when he comes to their village. Some have been mere travellers, who have stopped through curiosity, others have come to the mission for medical aid, and still others have come to work for the industrial department. No matter how they have been drawn, when they return home they are friendly. As we go among the Shullas going away from the mission we see fewer signs of advancement the farther we go. The people near the mission are more advanced in dress, are more polite, and friendly, and less suspicious than the people at a distance.

The present is but a beginning. Each convert augments the power of the mission work, for he in turn becomes a missionary among his own people. Our prayer is that the good influence going out from Doleib Hill will work among the Shullas with such power that when they have turned to the Lord, they will seek to lead the other tribes about them to the same glorious experience.

NASSER A LIGHT TO THE NUERS.

By Mrs. Paul J. Smith, Nasser, Egyptian Sudan.

A FEW months ago Nankweer who lives a little below us was very ill. Her husband came to us for help. We sent medicine. She took it once but after that refused. They were strangers in this part of the country and afraid of our medicine. We sent food for which her husband worked. They had come from a raided country and were very poor. Starvation had brought on dysentery from which Nankweer was suffering. She became worse and worse. So one morning, as her husband wished me to, I went down to try to persuade her to take medicine. I crawled into the little tukle but was not prepared for the sight I saw. I hurried out to the husband. He had told me that she probably wouldn't live.

"No she won't live," I said, "but if you wish I will give the medicine."

"Well, do as she says," he replied.

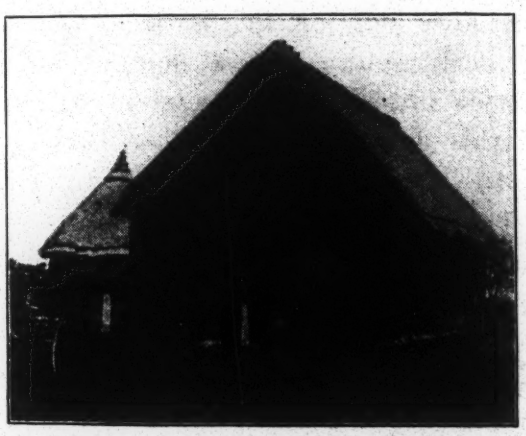
I went back. She didn't want to take it and I didn't insist. Poor soul, why trouble her! She was nothing but a skeleton and death seemed near. How my heart ached for her! She was afraid to die, to go out into the great beyond. And well she might be for she hadn't Jesus to take her in His arms into the shadow. We had a little prayer and I came home. How terrible it was! That woman dying, afraid and without the Savior. How we did pray that even in these last hours she might see Jesus. She lingered on and in a day or so seemed brighter. I would sometimes ask, "What shall we pray for?" "Pray that Jesus will give me life," she would answer. One day I noticed that she was wearing a medicine man's charm.

"Jesus doesn't like you to wear that,"

I said. "Won't you take it off?"

She removed it and I never saw her wear it again. Today Nankweer is a well woman. She and all her friends say that Jesus gave her life. She doesn't know the wonderful love of Jesus, doesn't understand it, but she does know that He gave her life. She doesn't see the bright light of His love. But I am sure that the darkness is not so deep. O may she long for the light!

There is absolutely no way for these Nuers to know of Jesus and His salvation but through our mission here. There is no one else working among them. Any other station is two hundred miles or more away. This tribe covers many, many miles of territory and at present it is scarcely possible for the missionary to go out to them to any extent.



MISSION CHURCH AT NASSER.
Seats About 125.

Nasser is, however, a center and it must be a light to these people. Many come in here from districts several days journey away, as the Garjaks. They live a two days journey from us, off the Sobat. Our mission has come into peculiar contact with this division of the Nuers. Two of our best workers are from this district. A great many have received treatment from Dr. Lambie. Consequently we often have some of them here for a day or so as they are travelling to another section of the country. Goguk has just returned from a visit to his parents there. He told me that way in there the people are singing, "Jesus nokagha." But that doesn't mean that they know of the wonderful love of Jesus. O, no! They know though that we are telling of some new God Who is, we say, the Only God. A few of them if questioned will tell you that, if they love Jesus they will go to His country when they die, and if they don't love Him they will go to Satan's country and be burned in fire. They will also assure you that they love Jesus. This much of truth has gone even as far as Garjak.

Some of the Nuers who have been workers here for some time know much more than that. They can tell you that there is One God, that He isn't found in wood or in stone, that He wants the Sabbath kept sacred for Himself. They can tell you that Jesus does not want them to steal, or lie or kill or commit adultery or covet. They can tell you that they should return good for evil. They know that only the blood of Jesus can wash away their sins. We can teach their lips to say all that. But we cannot change their hearts. Only the Holy Spirit can do that. We are trying to make them hungry and thirsty, that they may come to Christ to be filled.

Won't you meet some of my Nuer friends? Here is Nanyuok. She lives over at Kedbek, a village some two miles away. She or her daughter walk over almost every day, or did before the country was flooded, to bring food to her husband who is our cow-herder. Last winter he went away for a few weeks during which time she took entire care of the cows. Later, with a tiny baby to care for, she looked after the planting

and harvesting of a fair-sized durra crop. For months she has regularly attended Sabbath morning service, walking all that distance and carrying her baby in its basket on her head. One day the step-father cruelly beat Nanyuok's mother. The mother is much older than her present husband. In this land, at the death of her husband, the wife is "inherited" by a near relative. Wife beating is quite common but not so the rest of the story. Nanyuok picked up a stick and gave the wife beater a return blow. This woman has character!

This tall woman is Abuk. When I first knew her she was a widow. A few months ago one of our workers married her. She is a near neighbor. When they were married I said to her, "Abuk, if Puk beats you, just come and tell me." One day she had a mark on her forehead. I inquired about it and asked if Puk had struck her. At first she said "No," but later led me to believe that he had, and asked me to speak to him about it. So I asked him why he had struck her. He said that he didn't hit her, that someone else had done it in play. She had allowed me to believe that her husband had done it for she thought it would be such a joke on me to scold him for it. How I do long that Puk and Abuk may have a happy Christian home.

That boy washing the dishes is Shoel. O yes, he is a Nuer. No. I don't give him his clothes. He buys them with his own money. A few years ago he came to Dr. Lambie for treatment, a sick naked Nuer boy. Now, well I could not ask for a better kitchen boy than he. His clothes and his dishes and his kitchen are always clean, or is it necessary to keep the sugar and dates in a locked cupboard.

These Garjak brothers are Goguk and Aujik. Aren't they fine fellows! What shall I tell you of them? Perhaps it is enough to say that I love these two just a bit more than any other of my Nuer friends.

Again there is Manduot. She has spent much money trying to regain her health. Her disease, I fear, is incurable. She has gone back to her village to die, as she says. She has heard of Jesus, of course, while here. But I fear that she doesn't really know Him. Her village is some distance away and we cannot reach her. It might be possible to visit her but certainly not often, perhaps once a year.

This elderly woman is Man-Juglo. She came down from Garjak with a very bad foot. She could not walk, only slide along. But she is very thankful because Jesus, through the doctor's help, has made her well again. You can't help but love her for she is such a dear, motherly soul. She is going back to Garjak and will doubtless tell her friends of this Jesus Who gave her back her foot.

There are thousands more just like these. Some I don't like so well, of course, for they need to be watched, or have bad faults of some sort. But they need us, if possible, more than the good ones.

The Nuers are a religious people in a way. They like to pray and sing and listen to stories of Jesus Christ. They are quite ready to accept Christ with their lips and render lip service. But is a Nuer who can afford it going to have one wife only because Christ says that he shall have but one? If that one doesn't please him is he going to keep her, or will he return her to her father and take another? Is he going to do good to his enemy? Will he let a family feud die? Most of them have as yet little idea of

what it means to love Christ. And much less do they comprehend the love of Christ for them. They do not see their sins, so how can they grasp that there is provided a marvelous escape from the just punishment of those sins. Only the Holy Spirit can open their eyes to see sin and to see the Father Who is waiting with outstretched arms to receive them into His love.

Do you believe that Jesus is the way? I do. And I believe that the joys of heaven are only for those who know and love Jesus. A nice old man died the other day. He was the father of one of our workers. He was here from his village not long ago to arrange for his son's marriage. As he was detained from calling on us during the day, he came in the evening. I remember him sitting here in our home, a weak, feeble, old man who had made for him a great effort to pay his proper respects to us. Now he has gone. He did not really know and love Jesus. How could he? We saw him only a few times and he was so old. He had no one to tell him but us. No one else! And we were not able to tell him very much. So they are dying every day, some near, some farther away, some whom we know, some who are strangers.

They go out into the great strange beyond without hope and without light. But if you and I are faithful in prayer some day soon the dying will not be afraid to die and the loved one left behind will be comforted with the knowledge that the dear one will be restored to them again some day in the Father's home. Is it not a glorious vision to see these Nuers won to Christ, to see them sharing with us the joys of eternal life!

O God, give them light through us. Make our light shine clear and bright. If something is wrong, if we cannot give a clear, good light, how are they going to see! How they need Thee, Christ! God, open their eyes, give them Thy Salvation!

THE PAGAN WOMAN.

By Mrs. D. S. Oyler, Doleib Hill, Egyptian Sudan.

NOTE:—This interesting article has the distinction (as also the article "The Women of the Northern Sudan" by Miss Dight) of being in mail rescued from the torpedoed boat enroute to America. The dotted space shows sentences destroyed. Picture showing the Pagan home, etc., were so water-soaked as to make their use valuless. Other photographs for use in this Sudan Special number suffered like fate. Some articles were entirely lost. We are thankful these days that any escape disaster.—Editor Women's Missionary Magazine.

THE SHULLAS are usually considered superior to the other pagan tribes in the Sudan, but to a certain extent their customs and their modes of living may also be traced in the other tribes.

INFANCY.

In describing the pagan woman let us first of all consider the infancy of an ordinary Shulla girl. In Christian lands we read and hear much of the influence a mother may have over her unborn babe, and in heathen Africa this prenatal influence is just as noticeable. A Shulla girl is born with the dread of the powers of the witch doctor or medicine man, and from the day of her birth she drinks in superstition from her parents.

When she arrives in the world she is received, not by a doctor or a nurse but by an old woman, who knows nothing

about the real duties of a mid-wife, or the ordinary laws of cleanliness in a sick room. Quite often a man who is too old to do anything else, performs the duties of a mid-wife. Absolutely no provision is made for clothes, but the tiny girl is given a bath within an hour or two after birth, and then she is well greased. She has no cradle or crib, but she is placed on a tanned cow-skin, which is spread on the floor of the house. In explaining the difference between the thickness and hardness of the skulls of the Shullas and the foreigners, the first convert once said, "You place a nice, soft pillow under a baby's head, but we put our babies on the floor and let them roll around. That is the reason our skulls are hard, and do not crack easily when they are beaten with clubs." If the mother is not able to nurse her baby, or if she is only able to supply it with a partial amount of food, the poor, little mite is fed with sheep's milk, which has been placed in a snail shell. If a mother dies when she gives birth to a child another woman nurses it.

Girls are as welcome as boys in the family. They are kindly received by their parents, and they get a measure of love. They are brought up in community rather than home life. Instead of sleeping in the same house with their parents all the girls living in each part of a Shulla village sleep together in a certain house which is set aside for them.

CHILDHOOD.

A Shulla girl has no toys or games such as are prevalent at home, and she never learns the joy of playing with a family of dolls. The close association with other girls, such has just been mentioned, is an opportunity for both good and evil. Quite frequently a little girl of four or five is seen carrying her younger brother or sister, not in her arms, but on her hips. This, in itself, often causes the girl trouble in after life.

They imitate their mothers in grinding, in fact they are often made to grind, even while quite young. They also help to carry water, and often follow their mothers while at work. Girls begin to dance much younger than the boys, and one often sees a child of six dancing with a man, while on the other hand a boy is not supposed to take part in a village dance until he is old enough to go to a fight, i. e., when he reaches the age of fourteen or fifteen years.

A sick baby who was helped by the nurse at Khartum North.

As in America the Shulla girl soon reaches the story telling age. Every week a number of small girls are employed at the mission to do hoeing, etc., and as they work they chatter constantly, sometimes talking over events in village life, and quite often telling stories. A girl usually makes a story more realistic, and goes into more details than a boy. The older daughter of the first convert knows an unusual number of stories, and she often becomes quite dramatic in telling them.

Very few children in the Shulla country are taught to be honest and truthful. Sometimes, even in child-

hood, they curse their parents. When punishment is administered the parents are most cruel, but this is not done very often, although the girls are corrected more often than the boys.

GIRLHOOD.

In girlhood the bare conditions of childhood continue. The bareness of a Shulla village is pathetic, and this bareness shows at every turn in the lives of the inhabitants. Many an article we consider an absolute necessity in our lives, is totally unknown to them. Only a few of the villages have as much as a shade tree to give them comfort, not because trees are scarce, but merely for the reason that the people did not know how to plant a tree, until the example was set before them by the missionaries. One young man, who is now asking for baptism, says that the two villages nearest the mission have more trees than those farther away because they have copied them from the missionaries. Is it not our duty to have faith that they will also learn to emulate their Saviour in all that goes to uplift character?

The girl quickly grows into a woman. Most of them like to adorn themselves with beads and ornaments of various sorts, and a few show their love for the beautiful in their choice of these things. She has a great pride in her race, and great confidence in her animistic religion. * * *

Girlhood is often spent in hard manual labor. A girl is taught how to use her hands but not her head. She is not confined in a school, but spends her life in the open. Girls and women may eat eggs, but they are not allowed to drink milk, because the cows will die. One of the natives in speaking about this custom, made the remark, "We would never think of giving a woman a drink of cow's milk, but can we see what she does when she is in the house, and we are in the field?"

Girls are often much loved by their brothers. They are under the control of their older male relatives. The father receives the dowry which is paid when a girl marries, and if he is dead it goes to her oldest brother, and if she has no brother it goes to the nearest male relative on her father's side. If a girl is deformed and is not sought in marriage, she may be given to a man, and in this case the offspring belong to her father, or her father's heirs.

WOMANHOOD.

The girl reaches maturity, ignorant of the greater realities of life—she does not know how to take care of her body or her mind, and much less does she realize how important is the development of her soul. She may be strong physically, but her mentality is dwarfed, and of spirituality she knows nothing. Sad to say the young women seem less intelligent than the old ones.

A girl is married young, but not so young as in Egypt. In the home a wife has many rights, and her judgment is usually respected. Their ideas of cleanliness do not come up to civilized standards by any manner of means, but as a rule they try to keep their houses in a neat condition.

A poor house-keeper may be returned to her father. He usually tries to teach her by means of a cow-rope, and if this fails he must return the dowry to the husband. Naturally he does not care to take back his daughter, nor to return the dowry of cattle, because he knows no other man will be willing to take her, unless it be at a reduction.

As in girlhood dancing is her chief delight. Aside from household duties the

wife usually raises a small patch of grain near the house. The larger fields out on the plains are kept by the men, although the women very frequently help them. The father of the first convert, who is a chief, tells us that when he was a boy a large number of Shulla men decided to "let the women do the work" in the large fields on the plains. The result was that these men suffered from hunger when the dura (kaffir corn) harvest came, an they stole the grain belonging to the men who showed more consideration for their wives, thus causing great lamentation in the Shulla country.

MOTHERHOOD.

The Shullas consider motherhood woman's chief glory. Many children are loyal to their mothers, but often a grown up son has been known to curse and beat the one who gave him birth. No better example of loyalty can be given that that shown by the second convert to his mother. He says she taught him from childhood not to steal or lie. Would that all Shulla mothers did the same. Daughters of women, who give birth to a large family are more sought after in marriage than daughters of women who only have a few children.

A fatherless boy is considered an orphan, but a motherless boy is called an orphan indeed.

Mothers in the Shulla country love their children, and are proud of them. When this innate love is trained to show more outward expression, a happy day will dawn in their country. A year ago when the battle was fought near the mission, many of the mothers followed their sons to the fight, ready to do their bit as Red Cross nurses. * * *

SUN-SET HOUR.

If childhood is bleak, old age is even more desolate. In all tropical countries women break rapidly from strong womanhood to weak old age. And in pagan tribes a woman too old for the active duties of life has little to live for. The comforts so alleviating to infirmity are wanting in her life. No light gleams in her path-way beyond the grave, and instead of having the story of the Life Triumphant imbedded in her heart, the dread of the summons is constantly there —the summons to that mystery shrouded land, whither all men must go. No strong faith bids her trust all to God and never fear, for He watches over His own. When the faith of Christ gains the ascendency, pagan fear will vanish, pagan rites will be superceded, and with the redeemed of all ages these Shulla women will be able to give thinks unto God, Who has given victory by break ing the bands of death.

MEDICAL MISSIONS IN THE SUDAN FROM A NURSE'S STANDPOINT.

By Miss Emma McKeown, Khartum North, Egyptian Sudan.

MAN'S extremity is God's opportunity. Our General Hospital was a great place to realize that. A man who was slowly dying of a wasting disease was helped to become a Christian by one of our Internes, who afterwards went to the Congo as a missionary.

In spite of his sufferings, you could not have found one more happy and peaceful than this patient. He said, "Be-

fore I was sick I paid no attention to God. I'm glad I got sick." As the nurses sang in chapel, he said, "I like to hear them sing, it makes me feel like looking higher." While he was passing into the great glorious "Somewhere," a big, extremely human orderly stood at his bedside, with tears in his eyes, and said, "That man certainly is a Christian if there ever was one."

Medical Missions seem very important in the Sudan, especially along the Upper Nile in the isolated districts, where the poor ignorant black folks depend on witch doctors for cures and where these imposters stir up feuds for the very purpose of getting cases.

ple is the making of a cross on the forehead of a newly born infant. It is believed that this is of Christian origin. An English lady told me of a grave in a rather isolated place that was marked with crosses. The crosses were demolished, and it was thought to have been done as a sign of displeasure by non-Christians. It was found that they had been broken by women, who wore the pieces as charms. Let us pray that these women will soon become acquainted with the Master Who dignified the Sign of the Cross.

The first treatment of a Sudanese infant is to swab his mouth and throat "to help him breathe." Then his eyes are

SUDANESE HUTS NEAR KHARTUM.

Dr. Wilkerson wept when, after a physical examination, the doctors told him that the climate was being rough with him, and he must go home.

Although in the Northern Sudan there are Government hospitals, the people depend chiefly upon amateur surgeons who are also barbers, for their treatment. I have seen scars from the insertion of a knife over the chest of a patient who has asthmatic attacks, over the abdomen of one who was suffering with an intestinal disorder, in the eyelids of children who had trachoma, etc.

One peculiar superstition of these peo-

treated with a mixture of onion, soot from lamp smoke, and grease (no matter what sort of grease). I suppose we should not criticize too severely the wearing of a sketch from the Koran attached to the arm to keep away sickness and disease, so long as rabbits feet and buckeyes are mentioned in the dear old U. S. A.

Shortly after arriving in the Sudan, a young Sudanese soldier and evidently his mother, father, wife and little brother, came to the school, bringing a nice looking baby. Although he had a high temperature he was much wrapped

in swaddling clothes and had a thick coating of grease on his head. As we are not prepared to care for our patients, I persuaded them with the aid of an interpreter to "promise" to take him to the Civic Hospital.

It would have been great experience for the girls if we could have kept him for they enjoy helping to care for the sick. One of the girls in whom Miss Dight has taken a special interest, has entered the English Mission Hospital for nurses' training. The doctor and nurses are much pleased with her, and a sketch of a letter our girl wrote says, "I am very happy with every one in Omderman. My mother does not want me because I say I want to be a Christian, but who fears God need not fear the world." In the next hosh (walled in grounds with the buildings included) there is a row of mud brick cottages, which folks say were not rented for so long that they were finally given over to those who were too sick or decrepit to do anything but beg. Some of these seem unable to leave their beds. They are a pitiful looking crowd, but seem to be only an index to the misery which is contained in this thickly populated town of small area, and the "sure enough" medical men are pitiably few.

Frequently the diet of the children is made by grinding the native grain, which is much like our kaffir corn. Water is poured over it and it is allowed to ferment. There are three stages of this fermentation, the last of which, the natives say, makes a camel kneel. Besides the merissa, as this drink is called, the children are rubbed with oil or grease, and this completes the diet.

Going out into the Sudanese part of our town one day, we met a woman who was carrying a baby who had very sore eyes. She brought the baby for treatment and next day came back very happy because the baby had slept—and let her sleep. Now her little six-year-old (probably these folks do not keep calendars) is a pupil in the school. The mother brought a woman whose little girl evidently had had no food for years excepting merissa, and some of that kind which makes a camel kneel. She was a sick little girl, but is much better now, and is also a pupil in the school.

Dr. and Mrs. Giffen have shown what Christ like care can do, in the miraculous change which has been wrought in "Babo," a little cast off waif which they took into the home. At first it seemed as if he would always be more or less of an invalid, and he was quite stupid. Now he is very bright, healthy and happy.

About three years ago they took an infant into the home whose mother had died. He was sick and undernourished then, but it would be hard to find a more healthy and happy boy. Not long ago Dr. Giffen left town for a few days. "Luke" woke early next morning after Dr. Giffen's departure and was quite inconsolable because he did not come to him. He said, "If you only open the door Papa will come in; and he spent most of the day in weeping.

An English lady took me one day to visit a young Sudanese woman, and try to persuade her to go to the hospital. The poor woman seemed to be suffering from the results of an amateur operation. Her brother said, "She used to be always laughing, but she is not happy any more." She was shy at first, but rapidly gained confidence and before we left she had promised to go to the hospital. Her face beamed with gratitude and she insisted upon giving away what seemed to be the only ornament in the home, an incense pot. We did not take it.

While visiting the C. M. S. Hospital,

I assisted the head nurse with the dressing of an infected wound which the nurse said so far as they could find out had been the work of a barber. The patient is interested in Christianity, and after he became able to work they kept him as gardener so that they could teach him of the Good Book.

The doctor who had charge of the C. M. S. Hospital, and is now at the front, sent money to buy a Christmas treat for the lepers, whom he used to visit each week. We were having vacation at the time, and I had the pleasure of accompaning Miss Butlin, one of the nurses out to deliver it. They were delighted to see her and to receive the gifts, but they seemed to be more glad to have news of their friend than to receive his gifts. Miss Butlin sat down and read to them from her Good Book and told them in such a simple, earnest way how much we all need clean, new hearts. They listened attentively and were very responsive. Two of them seemed to be especially impressed. Some of them have lost their hands and some of them can scarcely walk; one is blind, but the cheeriness of the group was remarkable in spite of their sufferings.

There has been no severe illness in the school the past year, but there has been a considerable number of cases of bronchitis, tonsilitis, climatic fevers and eye troubles, trachoma being the most prevalent. Many of the cases have been cured but almost every new girl who has entered the school recently has trachoma, several of them very bad cases. The large number of adults whom we meet who have defective eyesight or are completely blind is an inspiration for work.

Verses which are especially an inspiration for those in the medical profession are Js. 2, vs. 17. Even so faith, if it have not works, is dead in itself. Ch. 5 vs. 15. And the prayer of faith shall heal him that is sick, and the Lord shall raise him up, and if he have committed sins, it shall be forgiven him.

Among our class notes were these words: Even the Divine Master could think of no better way of expressing Himself and His work, than to say, "I am among you as He that serveth."

May the time soon come when all men shall know the happiness of serving the Master.

THE GIFT INEFFABLE.

Because Thou badest me open wide
My heart's barred door, and at Thy word
I opened and Thou didst come in
To dwell for aye, my Lord,
The world is filled with one wild song
Of rapterous joy from morn to morn,
And all the holy stars of night
Look on a world reborn.

WHAT I WANT YOU TO KNOW ABOUT THE BOYS' HOME.

By Ried F. Shields, Khartum North, Egyptian Sudan.

SATURDAYS come and Saturdays go, and eventually the Post get across the desert to us in Khartoum. Then we gallop through from cover to cover—and are left to wonder what has happened in subsequent issues. We are still reading that preparation was slow because in America "the war is as yet scarcely felt as a fact." And then we turn to the daily communique and see that Germany is being given every reason to believe otherwise. Perhaps in the home church the Boys' Home in Khartoum is yet scarcely felt as a fact.

What I want you to know is this fact; it is a *home* and the only home that these many Sudanese boys know. Perhaps these little pictures will help.

A two-year old boy and a dog playing under a table—a giggle—a bump—and such a howl! Then out toddles Babu to find the "understanding" woman with the white hair. There is a resounding smack on his forehead, and the boy goes back to his game with the dog. A very usual occurrence? Yes, at your house. But that cure for a bump grew up in a land of Christian mothers. A Sudanese child is quieted in a vastly different fashion.

There was a knock at the gate and two women were shown in, bundled up in the Arab fashion with only the eyes uncovered, for all the world like big cocoons. After the customary salaams, came this story.

Some months before, an Arab left his village on the White Nile with his little son, Abderrahman. After several days he returned but the boy was not with him. The mother asked where her child was, and his father replied that the boy was in school in Khartoum. (An explanation would have been easy, but why waste time trying to explain anything to a woman who is no better than a cow?) She thought. In school? Impossible! Why, they hadn't even enough money to insure having enough food always, and a boy in the government school required food and clothes and books. No, she felt sure that under this excuse her son had been put out as a slave. She waited, and worried, and saved. At last she had just enough to take her fourth class to Khartoum. Borrowing a tobe (the native dress) from a neighbor, she set out on her search. But arrived in the city, who in that busy place could tell anything about her child? He was not in Gordon College. The town is full of dirty, naked little boys with one tuft of long hair on the crown of a shaved head and the tribal marks gashed on their cheeks. No one knew her boy out of all these. She searched for several days, sleeping in the railroad station. At last she met a woman of her own village who listened to her story and said, "Come, we'll ask the Americans."

"Y Sitt, do you know where he is?" A boy was sent across the compound to the school and brought back Abderrahman. Naked, dirty, ill-fed? No longer. A shiny, full-moon face topping a sturdy boy in a Norfolk suit—which gave evidence of having been outgrown by a little Americanee. (When asked about his tuft of hair, he said the Turk cut it off, meaning Dr. Giffen, for to the Sudanese all foreigners are Turks).

Can you picture the meeting between this longing mother and her son? Well, it wasn't like that at all, for this is the Sudan. He came and kissed her hand, she asked after his health and happiness, she drank the inevitable cup of coffee, they sat in silence and looked at each other for awhile, then he want back to the boys and she, too, went away. But not until she had told how very happy she was, that she wanted her son to grow up in the Home, and was willing for him to become a Christian. We hope he will, but that is dealing in futures.

Our boys fast learn the tricks of the American calendar. On the first day of April, the family were still at the breakfast table gossiping over a last cup of coffee, when in rushed old Sallim, the gardener, with a big adze in his hand and a look of terror on his face. Probably he never heard of a U-boat or a

Zeppelin, but clearly he expected something equally horrible. * * * He doesn't see the joke even yet, but a chorus of giggles at the door told very plainly that these boys know there is innocent fun in place of the viciousness with which the ordinary Sudanese is surrounded from babyhood.

I went for a walk in the late afternoon and came back through the native market, past the rag-tag stalls and the more

SHULLUK WARRIORS.

rag-tag people. Coming by the grain market, I almost stumbled onto a kuttab —the school in which boys are taught part of the Koran and where most Sudanese receive their entire education. (Freely Americanized it means "getting the book into the boy"). Here were about two dozen dirty little fellows sitting in a circle in the sand. At one side a frowsy old sheikh lay on an angarib. In the center of the ring was a boy of about fifteen with a lash, and this he applied in no gentle fashion to whomever he chose, provided it was always going and the old sheikh was not disturbed by any cessation of the mumble from the circle.

I came on and into the mission compound. The usually jammed-full little school house was quiet, but the yard? Surely that game of "One old cat" can be nothing else than a heritage of the country school of America. And there a British Tommy is giving (emphasis on the giving) drill to a troop of Boy Scouts. At the other side of the compound some are hoeing in their two-by-four gardens. And as I enter the house I see several helping with the supper. And I mused again that education means vastly more than "getting the book into the boy."

It was lunch time and the boys were ready to sit down. For some reason the missionaries had been called out of the dining room at the last minute. But the boys had learned that blessings should be acknowledged to God. So Hakim clapped his hands for quiet and said a prayer. Now Hakim is from Dongola where Mohammedanism means fanaticism. The prayer was too low to be heard in the next room, and the missionaries wondered how a Dongolawie would pray. They tactfully asked him later, and he said, "Please ya Sitt, I don't know how to pray as the Doctor does, so I just prayed the Lord's prayer." A Dongolawie, but could this United Presbyterian have done better?

The clicking gate served to announce the wife of a local Jewish merchant. She came to salaam, and also to pay the

pound due for her sons, David and Ezekiel, for the month. Now these two boys live at home and they pay the regular tuition in the day school, but this extra amount is paid just that they may stay and do the things that our boys do in the afternoon. "Do I mind the money, ya Sitt? I'm happy to pay it." From a Jew, that is some recommendation.

A cement floor, some 2x4's, some straw mats, three rows of cots—that is the dormitory, if you have a vivid enough imagination. But whatever it may lack, the boys find here something which they never saw in any other home in the Sudan, Christian love. Always their lives are ordered on the might makes right so shift the best you can principle. Yet the love motif, once learned can never be forgotten. Remember that a race will be made Christian only through the influence of Christian homes.

Get this last picture! I came down the avenue past the compound just before time for school. Inside was a crowd of noisy, happy boys. The iron gate was shut, and before it stood a little group of dirty, black urchins peering hungrily through the palings. But the place was already overcrowded, and the gate could not be opened.

THE GULF STREAM.

There's a brown stream that is flowing through the blue Atlantic waters,
There's a warm stream that is crossing from the new world to the old,
And the way of it is silent in a broad, majestic passage,
And its mighty course is hidden from the eyes that would behold.

Deep the springs are that have fed it, from the centuries upwelling,
From the pioneers who labored that the nation should be free,
From the prophets and the martyrs, from the soldiers and the mothers,
And the host of them that perished for the sake of liberty.

So the brown stream cleaves the ocean to effect a transformation,
That the world shall be delivered from the icy bonds of death;
And within the stricken countries joy shall be again upspringing.
And the lands once more shall blossom in the fervor of its breath.

—McLandburgh Wilson in the New York Sun.

AGRICULTURAL POSSIBILITIES OF THE SUDAN.

By C. B. Guthrie, Doleib Hill, Egyptian Sudan.

AGRICULTURAL possibilities of the Sudan is a large subject to consider in a short paper, also it is a very large subject for the writer who has no means of acquiring first-hand or even second-hand information concerning the agricultural conditions in a large part of the land. The Egyptian Sudan is not a land flowing with milk and honey. It is not a land where all one has to do is to cast seed into the soil to get a crop. The people are mostly dependent on the soil for their living and it is rather a precarious living, too, since various conditions make the growing of crops uncertain. Drouth, floods, insects, birds and rodents all destroy.

Some one writing a number of years ago said that the development of agriculture in the Sudan is largely a question of labor, water, and transportation. Since that time transportation has greatly improved, but there are still vast areas from which it is almost impossible to get the products to the Nile or to the railroads. The carrying of products by pack animals or by porters is too expensive and it is impossible to transport big crops this way for any great distance. We presume that as the years go by, the government will open roads and build railroads to the most fertile parts.

The question of water varies according to the locality. In the Northern Sudan, irrigation is practiced. Since the government has undertaken to build dams and canals and has installed pumping plants, the condition is improving. These irrigating projects will supply water to five hundred thousand acres. Yet the greater acreage is supplied by the sakia and the shadoof. The native sakia is made of wood and consists of two large cog-wheels, to one of which a sweep is attached. An ox or two are hitched to this sweep and, going round and round so slowly that they scarcely seem to move, turn the wheels. Two ropes made of the leaves of the dome-palm to which are attached earthen pots that hold about two gallons each, pass over a third wheel that is some six feet in diameter. These lift the water from a well, or, more usually, direct from the river. The shadoof is operated by hand and the water is raised much slower and with much more work than with the sakia. It is in these two ways that the water has been lifted for centuries to irrigate the crops that are grown along the Nile in the Northern Sudan. However this means is too slow and cannot be used to water land that is distant from the river or source of supply. And since the land suitable for such is largely under cultivation the possibility of increase of cultivated land in these parts depends largely on the government irrigation projects. In the semi-arid parts millet and feterita are planted with much uncertainty as to what the crop will be. It is dependent on the rain that may or may not come. The probability is that the conditions will not improve excepting in the parts where it is possible to irrigate. Sesame, cotton, and peanuts are very important rain crops in some sections and the acreage might well be increased.

Again further south in the land of the Shulla, Dinka and Nuer rain plays an important part. Some years the crops of grain are ruined by high water and excessive rain fall. Other years there is not enough rain. But the most important factor is not rain but labor.

There are vast tracts that are suitable for the cultivation of cotton, sesame, feterita, and kafir, but the people care not to cultivate more than is sufficient for their needs; and their needs are so few that it does not take much to supply them all. If these people raise enough to eat, to pay their taxes, and to trade for a few yards of sheeting for garments, they are usually satisfied. To do this a Shulla will plant about two acres of kafir. Some few plant more. And if the grain measures thirty baskets full (about twenty-five or thirty bushels) he is satisfied. They grow no cotton and very little sesame for trade, and gather very little gum arabic.

The greatest hindrance to the development of agriculture throughout the Sudan is the laziness of the people. Labor is the biggest problem. It will require on the part of the people a general improvement in desire, and ability to work, before the Sudan will figure as a source of supply of those products that are needed by the rest of the world.

In many parts the Sudan is a grazing country, and the export of animal products is no small part of the total exports. But this branch of agriculture, too, has a hindrance. It is not so much indolence as it is disease and ignorance in combatting disease. The Shullas tell of a time when milk and meat were their principal foods. One man's cattle would equal what is now owned by a whole village. But various diseases carried them off so that a man who had a hundred cattle often had only a few left. There are almost yearly ravages of red-water fever, rhinder-pest, and there have been frequent outbreaks of pleuro-pneumonia. The result is that an industry that might be very profitable is precarious. There do not seem to be so many diseases of sheep and goats. But due to carelessness in herding, there are big losses in the Shulla country from crocodiles and hyenas.

Yet in spite of all the unfavorable conditions the export of products is increasing. The following table copied from the Sudan Times although showing an increase in the value of the exports of the Sudan does not show the increase in the quantity. Due to the higher prices prevailing in 1917 the 36 percent increase in value probably represents a much smaller increase in quantity.

Exports	1917 £E	1916 £E
Camels	47,828	130,918
Cattle	219,760	84,034
Sheep and Goats	193,760	56,391
Butter	15,872	10,401
Undressed Hides	94,479	53,844
Undressed Skins	81,087	43,152
Maize	12,886	577
Dura (Kafir)	631,599	299,977
Millet	35,730	71,655
Peas	10,010	1,629
Beans	16,082	2,754
Sesame	190,661	150,412
Cotton Seed	45,873	37,218
Dates	43,866	36,616
Peanuts	59,227	14,857
Gum	727,988	573,367
Senna	69,725	35,663
Ginned Cotton	564,303	259,299

(The above figures are in Egyptian pounds. One pound equals five dollars).

The improvements in transportation facilities and the undertaking by the government of irrigating projects help to brighten the agricultural outlook. But when the Sudani learns to work; when he learns that to work with his hands is just as honorable as to work in a government office, then the possibilities of agricultural development will be bright indeed. And it will be by the boys that live in the Boys' Home and by the boys that work at Doleib Hill, Melek (C. M. S.) and similar places that this lesson will first be learned.

SUDAN

Mrs. T. A. Lambie, Editor.

THE FLOOD.

By Rev. T. A. Lambie, M. D.

There are few parts of the earth's surface that are so flat as the Sobat plain. For two hundred miles east and west or rather southeast and northwest there is not a hill or a single elevation that is more than a few feet above any other part of the country. One might think that it were an alluvial plain at the mouth of some great river but to find a stretch of country of such size and so monotonously flat in the middle of Africa seems a bit odd. To one used to the hills of Eastern United States it seems very dull. Even the plains of our Middle West are not so flat as is this great Sobat and White Nile plain. The depressions are the water courses and the only elevations are the white ant hills and the low mounds that mark the site of villages past or present. The highest of these are never higher than twenty feet above high water and a more usual height is four or five feet. The higher mounds mark the sites of very old villages. Places that have been inhabited for perhaps hundreds of years. The ashes from innumerable cow dung fires, the remains of hundreds of fallen mud houses and the accumulated filth from generations of people have raised these mounds above the surrounding plains. They are called in Arabic "Dubbas" and they are really the only, all the year round, inhabitable spots in the Southern Sudan. Doleib Hill is not really a hill in our sense of the word at all; but it is a very large mound, one of the largest, if indeed not the very largest mound in all the Southern Sudan and one of the most extensive.

It is inevitably true that a flat country is not so well drained as a hilly country and that it is harder to drain. Water tends to seek a lower level and if there are no lower levels or at least if the lower levels are far distant it stands to reason that the water is going to take a longer time to reach the lower level. This is what happens every year in the Southern Sudan. The tropical rains of mid-summer convert the whole country into a huge swamp. If the rains are far enough apart it may partially dry up; but if the rains are at all continuous the country simply becomes impassable for several months. A very odd thing is that the highest ground to be found is usually on the immediate bank of the river or at least on one bank of the river, the opposite bank is often very low and allows the high river to flow back over the country.

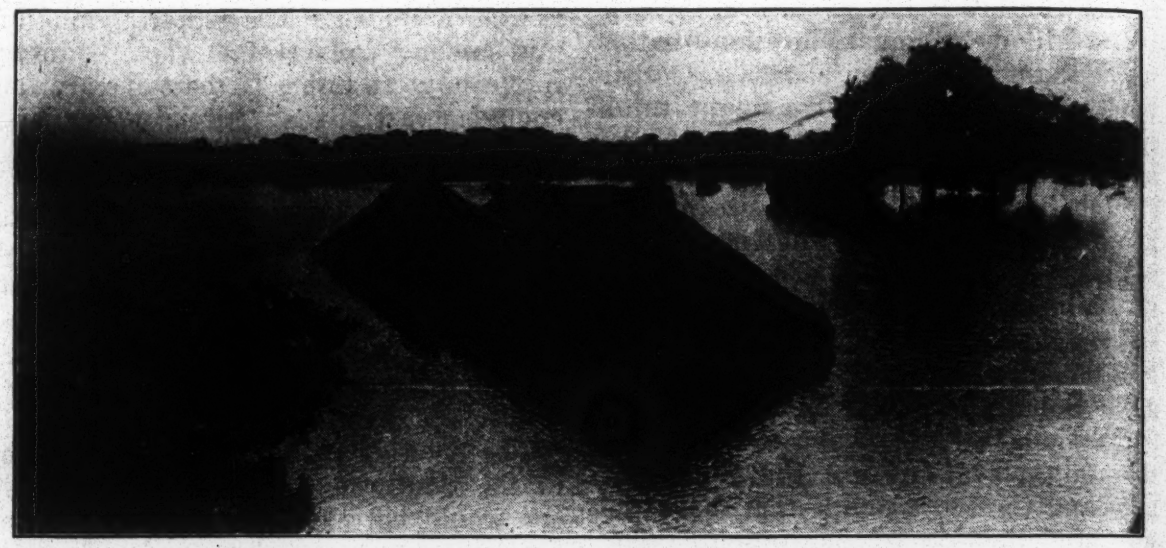
The flood of 1916 was unusually high in the Southern Sudan and ordinarily one would not expect another such rain for several years, perhaps a decade, but history repeated itself in 1917 and went one better. It was a deluge. What will happen in 1918 no one can predict with any certainty of fulfilment.

The Akobo is one of the tributary streams of the Sobat that flows into it through another river called the Pibor, or in Nuer, The White Water. The Sudanese government has had a military post on this frontier for several years, and is one of a chain; Nasser also being one of these occupied places, from which it is distant about a hundred miles. The station had been located on ground a little higher than the surrounding territory and was thought to be secure from high water. In 1917 the water began to rise the first of May, through June and July it rose constantly. Toward the

last of August things were beginning to look a little serious but surely it would soon begin to fall, and one could always throw up a little bank along the top of the bank to keep the river from washing over. It was not going to act like a spring freshet does at home in the mountains, for rivers did not act that way out here. They rose constantly, little by little, until they reached their level, and then more or less gradually they subsided. At the beginning of September it was as high as it had reached at its zenith the year before, which as we have said was an out of the ordinary high Nile or High Akobo. Surely it must soon begin to recede. Reports were not reassuring. From Bonjak farther up the flood was overwhelming parts of the station. Buildings are valuable, even grass and wooden buildings, and although the grass could not be saved some effort was made to save the wooden rafters of the roofs. It must have seemed odd indeed to see a steamboat anchored on top of what was once the wall or earthwork surrounding the fort.

Word was sent to the authorities begging for steam-boats and barges to take the people away in case the river went any higher, at first but little attention was paid to these appeals and the officers in charge were told not to get excited, or something like that. On their further applications and entreaty at last barges were sent to be used only if necessary. They got there only in time. Time enough and none to spare to take off the terror stricken old Sudanese who must have felt like the antedeluvians did when they saw from their nearly submerged world Noah and family sailing off in the general direction of Mount Ararat.

Some beautiful picture were taken by the officer in charge, Major Davies and he has kindly loaned these pictures and consented to publishing them. Steamboats could go over the country in any direction. You might say that it was all river. It was difficult to get wood for the steamers to burn for although the steamer could go right to the forest or into the forest yet the wood cutters had to stand in water up to their middles to cut down the trees, and then, when the tree fell, it was difficult to cut it up into short lengths for carrying while it was lying there or floating half submerged in the water. New buildings, and old buildings, officers quarters, stables and hospital buildings all shared the same fate as the waters crept higher and higher. The game in the forest sought higher ground but found none, and died here and there in little groups or on the top of white ant hills. The people took off the conical roofs of their houses, took off the grass, spread the poles across the walls

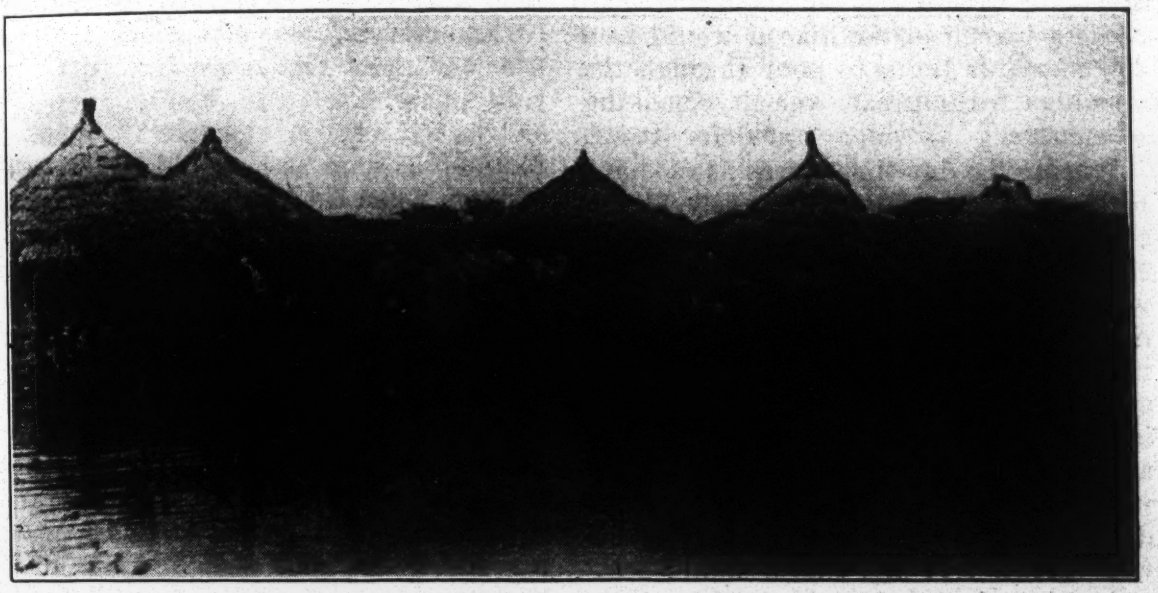


New Hospital, Pibor Post, October, 1917.—T. A. Lambie, M. D.

and lived on the roof. Those that were fortunate to have dugout canoes kept them near at hand, but the poor natives had no government that they could appeal to to lend them a steamer. The last dry spot outside Pibor post was crowded with the natives, their cattle and sheep, all huddled together on a very small mound. Some of the people were wise enough to drive off their herds to the one little hill near the border of Abyssinia, which was likewise crowded with natives. Had the river gone a few feet higher it is likely that all would have perished as their retreat was cut off in all directions. A flood of this kind is much harder to bear than the ones at home where death comes suddenly, or at least with only a few days warning; but this was so long drawn out, and there was something so positively sinister about the slowly rising stream. Once people had committed themselves to a certain place and said, "Oh the water will never reach this point," and then when the water did reach that point there was no place else to go. There was water all around them on every side. The government people got off just in time. Never had a flood been seen like this flood. What happened at Pibor happened also at Akobo. Relief came just in time.

At Nasser the flood was not quite as bad as it was higher up stream. It is true that the water covered the whole country but most of the people were able by making dikes to keep out the water from their homes. Our mission at Nasser has a compound of about ten acres and our missionary there, Mr. Paul Smith, had to labor prodigiously to keep the river out.

With the help of the few Nuers that came to his assistance he began to build an earthwork around the property before the river got to the top of the bank. He hoped that it would not get to the top but there was no telling what would happen, and it was well to be prepared. Up and up the bank it crept from day to day, but the rains had ceased and surely it would be receding ere long. It reached the top of the bank and began to wash against the mud wall. They decided to raise it higher; but the water seemed to rise faster than they could build the long dike, over one thousand feet long. From morning till night Mr. Smith toiled side by side with the Nuers in an endeavor to raise the bank high enough so that it would not flood the place. There was the little church and the dwelling house that had taken so much time and effort to build, and there was the young orchard of orange and



Hamla, cows, merchants, Beirs and their belongings on the last dry spot outside Fort Pibor. October, 1917.—T. A. Lambie, M. D.

lemon trees that had been so carefully nursed and was the only one of its kind nearer than Doleib Hill, two hundred miles away.

Where were the children and Mrs. Smith to go if the water should flood the house? Fortunately they had the little house boat there that they might go on if the worst came to the worst, but if the property could be saved it would be so much better, and so they prayed and they worked. The water, with the way that it has, was tireless in seeking weak places, and as it rose higher and higher it seemed to find these places with more alarming frequency, and once it had made a breach in the dike it would in a few moments begin to pour through the opening with great velocity making momentarily a wider track for itself.

During the day-time it was not so hard to be on the alert and to hastily fill up the breaches, when they occured, with earth, but one was so tired at night. All would be quietly asleep when, was it a dream or was it a reality and what was that roaring sound that seemed to be growing louder every moment? Returning consciousness did not leave the awakened sleeper long in doubt, there would be a cry, "Cha kek tul," (The dike is broken) and springing from his well earned rest Mr. Smith would seize a shovel, and while his wife held a candle lamp or else by the pale light of the moon they would heap earth in the breach, pressing it down and firming it with their hands. An hour or two labor would repair the damage made by the river and they would again retire to their disturbed slumbers.

The worst time of all was when the wind was blowing ashore and sending the waves lapping against the bank for they made great inroads upon the earth works. Often great floating islands of green come down the river. Dense masses of grass and reeds that have broken loose from rivers overgrown with herbiage. Sometimes they are of an acre or more in extent and they are truly beautiful as they sail majestically down stream. When the wind was blowing they found that if they could induce some of these islands to float up against the dike and rest there they protected it from the action of the waves, so it was their endeavor to induce as many of these islands to come ashore as possible.

One day Mr. Smith was outside the dike in water up to his knees, and seeing a large bit of grass coming down he reached out for it with a rake. He could not quite reach it so he took a step and then another. In doing so he stepped off the bank of the river which in this place is quite precipitous and in a moment he was in water over his head. He was wearing heavy shoes and the current is very swift, he could only swim a little under the best conditions, and the boots dragged him down like lead. In vain he endeavored to regain his footing on the treacherous bank. He shouted for help as loud as he could in the brief instant when he rose to the surface. Providentially there were two of the mission servants near. One of these, Bisheer, a sailor from Khartoum, and a Nuer boy named Gug Guk. Both of them were good swimmers and they plunged in and one of them seizing his head and the other his feet they pulled him out conscious but very much exhausted, and laid him on the bank.

From day to day the struggle went on for six weeks, and then one glad day the river ceased to rise and the next day it began to recede a little. Thank God! The station was saved!

Urgently needed: A brick dike around the compound for the protection of the property let alone the missionaries at Nasser.

A SABBATH SCHOOL IN THE SHULLA LAND.

Mrs. D. S. Oyler.

By special request this account, describing the first and only Sabbath School among the Shullas, is being written. As you read these lines please remember, friends in the home-land, that your interest, and your gifts, and your prayers, have made it possible to begin this work.

The Sabbath School at Doleib Hill has

been in existence a trifle over a year, and it was begun at the request of three natives, who live on the mission compound. They came and said that they did not want their children to grow up like animals, and they would be very happy if a class for children were begun, so that they would learn the "Words of God, and the Songs of God."

The first Sabbath eight children came, and the average for the first six months was only four, but as their interest increased they began to invite children from the villages. The highest number which has attended on a Sabbath was twenty-five, and the average for the whole year was twelve.

At first they were afraid to come into the house, but an American ball or two, and an opportunity to play a few games of leap-frog, proved to be an attraction, and they soon learned that their fears of entering "the house of the foreigners" had no foundation to them.

At first it was a little difficult to persuade these children to sit still, because that idea was quite foreign and strange to them, but now even the smallest ones sit quietly during the whole service. It is true that some of them had attended church services, but they sit on benches within reach of their elders, who frequently bring their clubs in with them.

In Sabbath School they all crowd as close as possible to the little folding organ, and when some one else is trying to crowd even closer it is such a temptation to pinch him! As new pupils come in it has been very interesting to notice how quickly they discover the fact that no pinching is allowed, also that spitting is prohibited, and that no one is allowed to leave while the lesson is being explained. We meet in our screened porch, and the children prefer to sit on the floor rather than on chairs. This is a very convenient idea, because we would not have enough chairs to go around.

Not one word has been said about clothing, but those who come regularly all try to "fix up" a little. Quite often some of them go to the river first in order to wash their faces and hands. They are bright-eyed, and they are clever enough to see that the little foreign boy puts on a clean suit even though it may be patched. A good, wholesome example is surely a powerful one, even though silent.

One Sabbath a little, three-year-old urchin came, and his clothes consisted of a string of beads. He stood at the gate, afraid to come into the house, and when asked why he refused, the other children said, "He is afraid you will not let him come in, because he is without clothes." This statement gave a good opportunity to tell them that clothes will never admit one into the Kingdom of heaven—and that Salvation is offered free to those who truly believe. Another Sabbath two tall Nuer men came, who did not even possess a string of beads. They would not enter the porch, but they sat down outside, as close as possible to the screen, and they seemed to enjoy the simple service, even though they could only understand a few words.

Only once during the year did we fail to have a meeting. The cause was the death of a cow! Shullas do not possess time pieces, and the children are sometimes a little late in coming, especially on a cloudy day. This particular Sabbath most of the children appeared at the morning service in the church, and when asked why they did not come to Sabbath School they said they did not think there would be a meeting when anything important like the death of a cow took place! Thus another valuable opportunity presented itself—an opportunity to teach them that the death of a cow, etc., would not keep Sabbath School from meeting, because God wants us to place Him first in our lives.

During the year these children have committed five Psalms and have almost finished a sixth. Sometimes the girls are pitted against the boys in singing verse about, and it does one good to see how hard each set tries to sing better than the other. On days when they do especially well in singing and in reciting their lesson they are permitted to sing one of the Psalms with the aid of a cornet!

Three of the children are now willing to lead in prayer, which is quite a step in advance. Suppose you were in a land where only three of the people were Christians, and all your ancestors were pagans, do you not think it would take a good bit of courage for children to pray before their play-mates?

About two months ago the children had a review of the lessons for the year, and again their leader felt thankful for the privilege of teaching them. One of the girls told the story of Abel and Cain, and when she came to the part where God asks Cain about his brother, her version was something like this: "And Cain was spoken to by God, saying, 'Where is your brother?' And he said, 'I do not know. It is not my affair.' And God said, 'Why do you speak a lie? Abel was killed by you, and a great punishment will fall on you. You will be cast from the village.'" (i. e., from among his people.) Then she went on to say that our sins will be sure to find us out, whether they be committed openly or in secret.

At this same time one of the boys told the story of Noah and the ark, and his account was like the following: "And Noah was spoken to by God, Who told him to build a ship with three houses (i. e., three stories), and all the people laughed at Noah and said that he had no head, but Noah believed the Words of God. When the ship was finished, Noah went into it, with his wife, and his sons, and their wives, and then God locked the door. When it rained and rained the people repented because they had not believed Noah's talk, but it was too late. When the flood was all finished God put a rainbow in the sky, as a sign to the people in the earth that there will never again be such a flood."

The foregoing will give you an idea about the work which has been done this first year. Remember, friends, that its success depends upon the strength of your faith, and the faith of your representatives at this far-away mission station. It is a tiny part of God's work, but one which contains many great possibilities for the future. Many of you have prayed specially for it during this past year. May your prayers continue, and may many others join you in this intercession!

Dear Editor:—

At Mrs. Lambie's request, which was the request of a number of other friends, I am sending you the foregoing. Will you please print it in the Sudan section of the Magazine? It was rather difficult to write this description because it sounds egotistical to tell about one's own work. However it is not the work of any one individual, because all of you in America have a share in it.

Very sincerely,

LILLIAN P. OYLER.

No cause for apology for this kind of work. The zeal of the worker and the perseverance of the Shulla boy and girl makes Christian Missions a reality.—The Editor.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

AN IMPRESSION OF NEED.

A Copy of a Personal Letter Written by a New Missionary.

My dear Mildred:

Do you recall the plea that came a year ago for you to go out and help a college chum in her work in the Straits Settlements? I wonder if you remember how easily you dismissed the question saying that you could not go so far from home. Later, when you knew that I was to come to Egypt, it seemed to me that the great purpose of foreign missions began to grip you in a new way. I do not know just what may be in your mind these days but I want to be very practical, Mildred, and as you think of Egypt I want it to mean more to you than just the country in which I am living. I want you you to see it as a land of twelve million souls before whom our men and women are standing as ambassadors of the living Christ. To the majority of these is either known or unknown in only a blasphemous way. Does it seem strange that, in striving to touch as many lives as possible, many of our workers have broken physically and have had to be laid aside for a time.

You never lived on a farm but you know that if our crops are not gathered before the autumn rains come much of the labor of the year is lost. Whatever successive years may bring, those particular crops are gone forever. So I am thinking, Mildred, of the souls here in Egypt who, this year, shall go out of life as followers of the false prophet unless some one shall tell them of the true Son of God and of His redemptive power. I am thinking, too, of those who, though they may not go out of life this year, may be as sheaves of wheat that, dropped along the path of the binder, lie there ungathered. Perhaps they have been in our schools or hospitals or in some other way have come in touch with the Gospel message, but now they are back in their homes where He is not known and honored. If there were workers enough to visit them from time to time, in order to teach and encourage them as they seek to serve God, how many of these might this year become messengers through whom He could touch other lines.

You are in America and I do not yet know much Arabic. So we can do very little this year but how about a few years hence? You know we have just this one life in which to let God work through us and I am going to ask you to think of Egypt as a land in which He may have need of you. He may not choose to lead you here but will you not, for His sake and for the sake of these waiting millions, think and pray very definitely about this matter until you have discovered His will for you. I know that it is not easy to come so far from home but, when we feel that we are in the place He wants us, it's wonderful how much like home that spot can be.

And now I must stop. With best wishes to you in the work that you are doing just now and looking forward to having you out here some day, if that may be, I remain,

Lovingly yours,

BEULAH CHALMERS.

Cairo, Egypt.

I am very pleased to offer to the Young Women's Number of the Magazine these two articles from the pens of our newest young lady missionaries in Egypt, and we hope that they will be the means of inspiring some of the readers of the Young Women's number of the Magazine to give themselves to this work in Egypt. These are stirring times in this Near East and the day is coming, yea has already come, when we are in greater need than ever before for reinforcements.—M. Finney, Editor for Egypt.

TO THE YOUNG WOMEN.

Dear Girls:—

As this is for the Young Women's Number of the Magazine I want you to consider it a personal greeting to each of you individually—you whom I have known in my home congregation and in neighboring ones; you whom I have met at summer conferences; and you whom I have never had a chance to know.

Because you have been studying "The Lure of Africa" this past year, I am hoping that Africa will so draw you that one of these days some of you will be coming out to Egypt. I shall look forward to knowing you intimately then. This is my first message to you through these pages and I want you to know that you are all included in my thoughts.

America does not seem very far away today, and I know one thing that helps to bring you near to us is the assurance we have that these days are finding you more than ever interested in the welfare of this land. No doubt many of you have already been called upon to make sacrifice because of the war. You have made them bravely and willingly but your loyalty is not alone to your country but also to your King. When we remember your faithfulness to His work, the thousands of miles which lie between us somehow fade away and, in a common cause, it seems that truly—

"Only a thin veil hangs between
The pathways where we are."

I hope that I shall some day be able to write out of my own experience with the people but during these first two years my chief work is language study. I shall not attempt to describe it beyond saying that, in spite of the fact that the

Egyptians often insist that Arabic is "very easy," I find myself—after five months of study—still thinking in English and just beginning to discover how much there is to be mastered. It is a real pleasure, however, to be able to use the little that I have learned.

Last Sabbath morning as I was going out to one of the Sabbath Schools, I passed a lot of women sitting by the road-side with baskets of vegetables, eggs, etc., which were being offered for sale. Just as I was about to pass a second group, one woman, evidently more daring than the rest, called out to me, "Bon jour, Madame." I replied accordingly and then, knowing it would please them, for they apparently thought that I knew no Arabic, I added a greeting in their own language. As I passed on I heard them repeating what I had said and I knew that by so little a thing as that had I won their good-will.

Will you go with me this afternoon, girls, past those same women to the school where a meeting is to be held? We arrive just in time to hear the children's closing exercises for the day. After dismissal, some of them move the benches, some hurriedly sweep the floor and others bring the Bibles and song books. In a short time the audience of women and children has gathered and the minister takes charge of the meeting. When we discover that the lesson is in Hosea instead of in either of the gospels that we have been studying, we wish that we were more familiar with that particular Prophecy. We understand only a part of what is being said but we try not to be distracted by the interruptions. However, we cannot help but notice a woman who comes in carrying a great can of water on her head. She empties it and goes out quite serenly. A baby begins to fret and we are a bit surprised to see that the mother, herself barefoot, borrows her neighbor's shoe for a plaything. Just then another wee child, who is learning to walk, seeks to test his powers by starting across the room. We do not breathe quite freely again until he has finished his pilgrimage and is once more safe at his mother's side. About that time a late-comer enters and as she is espied by one of her friends, the latter rises, comes forward, greets her warmly on both cheeks and then they find seats together.

At the close of the meeting the women and children seem so delighted to have us shake hands with them that, in our eagerness not to miss any one, we are not at all sure that we have not spoken twice to the same person. Incidentally, we are glad that our smiles do not have to be translated before the people know that we are their friends. We come home more eager than ever to learn their language so that we can talk freely with them.

And now I must close. I wish you all much joy in whatever work may be yours.

Most sincerely,

Cairo, Egypt. BEULAH CHALMERS.

IMPRESSIONS OF THE VILLAGE WORK IN EGYPT UPON A TENDERFOOT.

One of the most illuminating and inspiring experiences of my first months in Egypt was a short trip which I took with Miss Finney on the Delta car.

A word of admiration for the car itself will not be out of place at the beginning of this account. Those who planned it succeeded in getting a very cosy little house on wheels to which the missionary can come after a day spent at work in the villages and relax for the duties of the next day.

The first night out the car was standing in the yards at Mehallet among trucks loaded with cotton. Mehallet is a village, (we should call it a small city in America), which is said to have a mosque for every day in the year. Our trip had not been planned to give opportunity for visiting in this village and the next morning our car was attached to the train and after a short ride through the fertile fields of the Delta we arrived at Samanoud.

We crossed the Damietta branch of the Nile in a small boat and walked for about an hour along the road until we reached Aga. Walking is a leisurely way of proceeding from one place to another

but such a walk as we took that day affords excellent opportunity for scattering the gospel seed. So many people were traveling along the road that day that we wondered where they were all going. Nobody seemed to be in any great hurry. In marked contrast to a country road in America was the lack of vehicles. Most of the people walked. Occasionally we saw a man riding on a donkey if its back were not otherwise loaded with bags of dirt or a bundle of barseem. The women always walked. They eyed us curiously, but always responded smilingly to our greetings. Many of the women carried babies astried their shoulders in addition to the baskets balanced gracefully on their heads. The manner in which the fellahiu women carry burdens tends to give them an erect carriage. In Egypt therefore it is not considered a mark of aristocracy to walk erectly.

We passed groups of country folk resting under the big sycamore trees lining the wayside. Because it was necessary to reach Aga at a certain time, we did not stop to speak with the people, although they would have listened gladly to what Miss Finney had to say.

I wish you might see an Egyptian village with your own eyes. It is a thing inconceivable to an American. As we wended our way through the narrow dirty streets of Aga between the low mud houses, I marvelled that human beings could live amid such surroundings. Women sat on the doorsteps caring for their babies or squatted on the mud floors of their houses patting out the loaves of bread for the baking. They always paused to greet us. Some of them even came out and kissed our hands and begged us to come in to visit them.

Our visit that day was at the home of Sitt Hannum, a Mohammedan woman who is a Christian at heart but who is not free to come out openly and be baptized. She is a woman of no mean ability and it is a great pity that she does not know how to read or write. Such knowledge would render her more independent. Much of the day was spent by Miss Finney in reading and explaining the Bible to Sitt Hannum and the different members of the family who happened to come in.

That evening we reached Samanoud at the time of prayer at sunset. There arose in my heart a prayer that the prejudice and bigotry of the Moslems might be broken down. Everywhere by the wayside and in the fields, we saw faithful Moslems bowing and kneeling as they performed their devotions.

The following day at Saubat Miss Finney had a splendid opportunity to deliver the message. As we walked along through the village, the son of the omdah spied us and came to meet us. He was quite a picturesque looking object as he approached, his light blue robe flowing in the wind. After greeting us, he asked us to come to his father's house. An invitation to the home of the chief of the village is not always so freely given so we accepted readily.

Such a strange combination of gorgeousness and squalor as the place represented! The beautiful marble steps were covered with grain which had been thrown there for the chickens and pigeons. The drawing room was a grand affair with its richly upholstered furniture. A beautiful plate glass mirror from Paris covered almost one entire wall from ceiling to floor. Into this room came the younger children of the family with their uncombed heads, dirty dresses and bare feet. The children all wore amulets of one sort and another to keep away evil spirits. Although the father was rich the children were growing up in ignorance because the mother had not been able to make up her mind to allow her children to go so far away to school. At the time of our visit, however, a plan was on foot to rent a house for one child, a girl of nine or ten, so she might attend the government school in a neighboring town. After Miss Finney had read to the mother and son and had given the latter some tracts, we took our departure and went to visit the village school.

These three year schools in the villages have in them wonderful opportunities for Christian training. Here the girls may attend school with the boys. When

the Boarding School at Tanta is completed, girls who have had the advantages afforded by these village schools in the Delta will have a place close at hand where they can prepare themselves for greater usefulness.

From the roof of the school-master's house we had a different view of a village from the one we had had at Aga. An Egyptian village at a distance looks much like a pile of mud decorated on top with straw and fodder. The uses of roofs are various as we discovered in our survey from the house-tops. Here and there were little mud domes, the granaries. The fodder and dried barseem for the family donkey also found a place of storage on the roof. Mud chicken coops were still another adornment of the house-top. A bird's-eye-view of a village does not make it appear very tidy. Closer inspection strengthens the first impression.

One of the last visits we paid was in the home of one of our evangelists, Mr. Tawfik. After what I had seen of places where Christ was not in the hearts of the people and where they were still living in ignorance and superstition, it was refreshing to come to this home which showed so plainly the influence of education and Christianity. The quiet dignity of the wife and the keen interest of the evangelist in the doings of the world and the genuine Christian spirit of both of them was a striking illustration of what had been accomplished in their lives.

During the visits of those two days I had pointed out to me so many opportunities that were having to be allowed to pass because the missionary had not time to do all that there was to be done.

No amount of reading or of talking could have made on me the impression which that brief glimpse of the work of a missionary in the villages made. I only wish that many of our young women in America could have seen what I saw. After such an experience they could not help wanting to be numbered among the "407" whom the church is striving to secure to fill up our ranks.

MARY L. THOMPSON.

It is almost impossible ever to get a contribution from the pen of a busy Mission Doctor, but I have been "lucky" as the soldiers say in getting Dr. Finley to give us this story. You will be interested in knowing how I managed it. It was over at Mansoura those anxious days when we were at the bedside of Mr. Baird every one doing his or her "bit" in service and prayer to get him through the critical time when his life had almost been despaired of. Dr. Finley had been called up from Ramleh where he was getting a much needed rest, for consultation with Dr. Madden from Cairo and the local doctor. Dr. Finley very kindly stayed on for several days to watch the case and when Mr. Baird took a turn for the better and our minds turned to other things in conversation Dr. Finley told many interesting incidents of the wonderful medical work in Assiut Hospital. I said to him, "Do write out those stories for the Magazine." I managed to get this one written down, and we are thankful for even this one, although I wished we might have had more.—M. Finney, Editor.

A DOCTOR'S STORY—ASSIUT HOSPITAL.

One hot May afternoon on going down from the operating room, a little girl about nine years old was found sitting on the floor near the front door of the hospital. She looked poor and sick. When asked what she wanted, a little boy of about twelve years stepped up and said, "She is my sister and I want to put her in the hospital to be cured." The following dialogue then took place: From where did you come? From Sonabu—a village about forty miles down the canal. Where is your father? My father is dead. Where is your mother? My mother is dead. From where do you eat? I work for our living. How many brothers and sisters have you? Three besides the one with me. Are they all younger than you? Yes. Where are the little ones? With an uncle. For whom do you work? Nasif Bey. How much money did you bring with you? The small steam-boat came sooner than I expected and I did not have time to get any money, but I will get the amount you wish and pay for my sister.

As they looked poor and we knew

Nasif Bey who lives in Assiut, the boy was told to either bring a letter from the Bey or $3.00 which was half price for her stay in the hospital. The little fellow said "all right" and disappeared. In about an hour he returned with $3.00. It seemed such a peculiar case as the boy did not say one word about getting the price reduced, not even asking for half price. Our Egyptian helper in the clinic was told to look into the case and find out about the boy. In a little while our helper came in and told the following story which had been verified. The children were truly orphans and had nothing. The little boy only had one arm, the other having been taken off at the shoulder as the result of an accident. He took charge of a private telephone booth and received the princely salary (?) of $3.50 per month. The five or six children had to subsist on that. He had gone to the Bey's secretary and borrowed the $3.00 on his next month's salary to pay for his sister.

He was such a bright, manly, little fellow with shining face and hope and determination beaming from his eyes. Not one word of that whining poor-mouth that even the well-to-do usually put on in these hard times—was glad to return his money and take the little girl in free.

That was the first time I have ever had such an experience. How many boys at home, as poor as that little fellow, would have been as brave and self-reliant? It touched me deeply. That little boy should be put into school. He has the stuff in him that made Lincoln and Garfield. I wonder if some one would not like to adopt this little boy to the extent of providing for his education?

H. L. FINLEY.

INDIA.

Mrs. Chas. Stewart, Rawalpindi, India, Editor.

The Annual Session of the Sarah Daugherty Training School for zenana workers was held in Sialkot, March 12-22.

It has been a privilege to have had somewhat to do with the school and thus be brought into close contact with our Bible women; fine, strong characters some of them are.

We feel that one of the chief benefits of this school is the opportunity it affords the "strong to help the weak." The new and inexperienced workers are greatly helped in this way.

The attendance this year was not large, but a spirit of earnest devotion was manifest. The classes were taught by Miss Gordon and Miss Cowden.

The course of study was quite comprehensive, having been worked out in such a way as to make it not only helpful to the women themselves, but was such as they might use in their teaching in the zenanas. The general subject was "Sin and Salvation."

The women were much interested in their studies and would sometimes gather in the open courtyard during the evening hour to exchange thoughts and questions on the day's lesson.

The quiet times of prayer were an inspiration when the twos and threes came together in one of the rooms, just because they wished to do it. The afternoon meetings were very helpful. Two good "first aid" lectures were given by Dr. Jongewaard.

A most timely temperance address was delivered by Mr. Maula Bakhsh, the head master of our Mission High School.

All were given a greater desire for service by the address of Rev. McCheyne Paterson on the Second Coming of Christ.

Several hours each day were spent in practical work in the homes in the city, the women going out in groups of two or three. One group reported having visited a young girl who had recently been married but was living at her mother's because her husband had gone to the front. She said she had once bought a Gospel and read it at night when there was no one about. On one occasion her brother had called her and going to him quickly she had forgotten to hide her book. Her brother entered the room shortly and discovering the Gospel, burned it up. After a time she went one day to the mission hospital and

secured another. "I still have it," she said, "and I'll show it to you. I keep it very carefully wrapped with my clothes in a box, and read it only when I am not likely to be disturbed. But tell me, what must I do to become a Christian? This book is surely true."

A number of Gospel portions were sold by the Bible women during their visits in the homes.

NANCY A. HADLEY.

THE MARRIED MISSIONARY IN CAMP.

Camp Kalie,
Gurdaspur District.

Dear Friends:—

You wonder what part the Meme Sahiba plays in camp life. Well it is a very busy part, but whether it ranks in importance with the work of the Sahibs and Miss Sahibs, I will leave you to judge.

It falls to us to keep the household furnished with food and drink. And to keep the machinery of the household well greased, so that everything runs smoothly is, I have been told, the greatest way a woman can help her husband with his mission work. Sometimes in camp the household numbers up pretty high for in some districts the Miss Sahibas board with the Meme Sahiba. There are two reasons for this. One is that it makes less to carry with us, having just one set of cooking utensils and such like. Another is that it leaves the Miss Sahibas freer to go and come as their work may demand. I assure you it is no small undertaking to provide for several hungry people where we are out of reach of every sort of provisions for sometimes two or three weeks at a time. One needs to look ahead and calculate on time, amounts and appetites. This is not only for food but for water as well, for we must be very careful about our water out here in this country and especially in the villages where the wells are often so low that the surface water flows right into the well during the rainy season. Surface water out here involves more than you friends in America can ever imagine. So we must be very careful to keep our water all well boiled and to see that we always have enough boiled to last us over moving day to carry along with us.

But the Meme Sahibas have a much more important part than this and that is in taking care of the many women and children who come to the camp during the day when the others are all out in the villages preaching and teaching. We try to give them all a message, tell a Bible story or sing a Psalm or two. They are very fond of the songs and many a time I have sung until I would be hoarse. They seem to get the message quicker in this way than in any other.

And oh! how they show their interest, sympathy and utter surprise when they ask me if I have any children and I tell them that I have left them in a far away country for eight long years, for no other reason than to come out here to tell them the story of Jesus Christ Who died to save them. Many a time I have seen them weep and then when I tell them that we have given up so much to give them the good news, and yet they refuse to accept it, they will say, "Oh, no, Meme Sahiba, we do believe every word you say." Then they will want to do something to show their love and appreciation.

At our last camp one dear woman was so touched that she went home from the tent and cooked some nice greens and made some corn meal cakes, bringing them over to me after dark. The high caste women always try to visit the camp when the Sahib and the native workers are away in the villages. As this food really looked clean, we ate it and it was very good.

Another thing that the Meme Sahibas do from the tent is to sell Gospels and Bible portions. It is wonderful how many of these we can and do sell. At our last camp we sold more than a hundred Gospels. They bought us out entirely of some kinds and we had to send in to the house for more. One morning just while the tents were being pulled down I sold forty portions and that same day when we were detained in a narrow bazaar by a big clumsy village cart, I sold all I had in my book bag. I have

sold a great many Psalm books, too, for they are very fond of music and songs. But the trouble in selling this book is that after buying it they will say, "Now please Meme Sahiba, wont you sing it for us so we will learn it and be able to sing it, too. To sing the Psalm book through from cover to cover is no small job!

It is wonderful the number of Gospels we are able to sell these days—so very different from what it used to be. And the fact that they wish to buy shows that they can read which proves the progress the country is making along educational lines. It is one of the best ways of getting the Word into their hearts and homes and we pray that the Spirit may use it to the end that souls may be convicted and converted. Along with each tract or portion we give a pretty picture leaf showing some Bible scene and the Bible story is written on the other side of the picture. We often try to explain the picture story and draw from it the lessons taught.

Then another thing that many of the Meme Sahibas do in camp is to distribute medicines. I have not done as much of this as some others but have treated some simple cases. The need of this sort of work is very great indeed. But medicines have become so very high since the war, that unless one has a special fund to use in this way we cannot afford to do much of it.

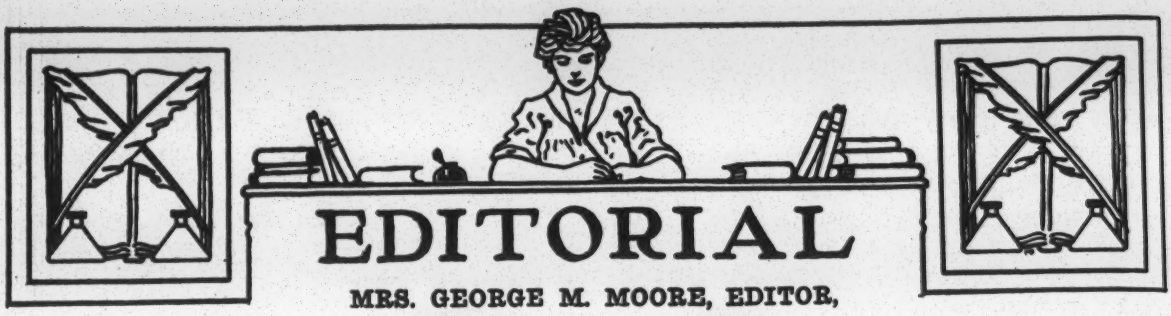
The Meme Sahiba also has a great opportunity to teach the mothers how to wisely care for their children and especially do we try to teach the worker's wife that she may be an example of cleanliness before those for whom she and her husband work. I must confess that this is most discouraging but it is surely an important task. In some instances we see improvement along this line but in others the task seems almost an impossible one.

It is the Meme Sahiba to whom the women come with their home and family troubles, asking for advice and help. It would indeed give you pain to hear some of the things that we have to hear, just as it pains us to have to listen to their pitiful tales of how they are treated by their husbands. But we try to give the wisest advice possible and our sympathy encourages them to be as patient under their trials as possible.

Now these are some of the things that fall to the Meme Sahiba's part in camp. And when the Sahib comes home in the evening and asks what I have been doing all the day, I tell him that I have been busy every minute of the time.

(Mrs.) Grace Gordon.

We've a Saviour to show to the nations,
Who the path of sorrow has trod,
That all of the world's great people
Might come to the truth of God.
For the darkness shall turn to dawning,
And the dawning to noonday bright
And Christ's great kingdom shall come on earth—
The kingdom of love and light.
Then let us—
Press on, press on, nor doubt nor fear,
From age to age this voice shall cheer.
Whate'er may die and be forgot—
Work done for God, it dieth not.



EDITORIAL

MRS. GEORGE M. MOORE, EDITOR,
XENIA, - OHIO.

IMPORTANT DATES.

OCTOBER 21-31, 1918

TO OFFICERS OF SOCIETIES:

The above is the time chosen for a systematic canvass in every congregation of the United Presbyterian Church, by a Committee appointed from the Women's and Young Women's Missionary Societies, to secure new subscriptions and awaken increased interest for the Women's Missionary Magazine.

This plan includes the list of all subscribers—NEW and OLD—it means EVERY PAID subscription. You are asked to aim for the highest possible list.

OUR AIM

Is to place THE WOMEN'S MISSIONARY MAGAZINE IN 16,500 Homes.

HOW IT CAN BE DONE:

If 100 Congregations will each take 50 Magazines	**5,000**
If 400 Congregations will each take 20 Magazines	**8,000**
If 200 Congregations will each take 10 Magazines	**2,000**
If 300 Congregations will each take 5 Magazines	**1,500**
	16,500

The above is on a basis of 1000 congregations which we have, and no one is able to compute the results of such a wide-spread effort as herein planned.

We Can Do It If We Will. Will YOU Help? Plan Now.

SAMPLE COPIES FREE

HONOR ROLL.

The Women's Missionary Magazine will publish the name of ALL the societies having made a thorough canvass of their congregation. The first place will be given to societies sending a list of all the paid subscribers in their congregation that counts FIFTY AND OVER.

The next list will be of the societies sending a list of TWENTY and over and so on until EVERY SOCIETY has been published.

The plan is feasible and reasonable. This effort is to increase the circulation of YOUR Magazine and thereby increase the efficiency of the Women's General Missionary Society.

DO THE VERY BEST YOU CAN. GET READY FOR A THOROUGH CANVASS.

Send complete list of all paid subscriptions promptly following the canvass—OCTOBER 21-31, 1918.

Address All Correspondence to

THE WOMEN'S MISSIONARY MAGAZINE

Xenia, Ohio.

HOME MISSION WEEK—1918.

The Home Mission Council and the Council of Women for Home Missions announce the observance of Home Mission Week,

November 17th to 25th inclusive.

Subject: "Christian Americanization; our National Ideals and Mission." Suitable suggestions for use in church services, prayer meetings, Women's Missionary Societies, Church Schools and C. E. Societies will be issued and available for distribution September 15th. (Apply to your Board Headquarters). Plan to participate in this great national observance that the imperative needs of our nation from the Christian viewpoint may receive the impression and expression that the peculiar opportunity and demands of this solemn time deserve.

* * *

MISSION STUDY PROGRAM.

We call attention to the "Outlined Program" in this issue. It is intended for use by Women's and Young Women's Missionary Societies during the year 1919.

There is a great deal of thought, prayer and labor put into this program. Some of us feel, when the time arrives for the program to appear, that we have gleaned the field over and over again for subjects covering our wide missionary activities and we are inadequate for the task. Each time the Lord sustains our efforts, and we again appear with enough topics to suit every one, at least we hope so.

The two text-books: "Women Workers of the Orient" and "The Path of Labor" contain most practical, and urgent interest in behalf of the subjects of humanity studied. We feel sure the women and young women will greatly appreciate these studies. We urge all to know more each year of these great philanthropic world wide interesting subjects. People, people every where needing our friendly sympathy.

War is an awful curse, too awful to think upon. The whole world is in sorrow because of this war. It will end some day—what then? There will be ruined cities to repair. Doubtless our Government will continue its helpful interest and help rebuild the devastated home and resurrect the trampled industries of France and Belgium. All the repairing and all the restoration human energy can provide, will count for little if the citizenship has not caught the purpose of true democracy and made themselves ready for Christian citizenship.

Our faithful study of the world need of the Gospel and everywhere possible a contribution of young life, and our means for support, to carry forth the true ideals and give the pure Gospel is not made possible by us alone. Every woman in the United Presbyterian Church has a spiritual obligation to make this war a final triumph for Christ, and it extends beyond the philanthropy so urgently pressed now.

There is no substituting anything for the service Christ asks for. These studies will quicken our sympathies and widen our understanding of a world waiting for Christ.

* * *

PRINTED PROGRAMS FOR USE IN THE MISSIONARY SOCIETIES WILL BE READY FOR MAILING NOVEMBER 10th.

* * *

Material for this issue, the Egyptian Sudan number, had a perilous trip enroute to America. Several pictures badly soaked and several articles damaged with a dip into the sea, thrown from a torpedoed boat. We have had few misfortunes in all the perilous travel occuring the past four years. Egypt Special and India Special are safe and ready for the publisher, for which we are greatly thankful.

OUTLINED PROGRAM FOR MISSION STUDY, 1919.

WATCHWORD FOR THE YEAR.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. Isaiah 61:11.

UNITED MISSION STUDY COURSE—1919.

(Six Months' Study).

Text-Books:

Foreign Mission Study—"WOMEN WORKERS OF THE ORIENT."

Home Mission Study—"THE PATH OF LABOR."

The text-books are on sale at the Women's Board Rooms, 904, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa. Miss Elizabeth Milligan, Literature Secretary.

☛Do not order any text-books from any other address.☚

Cloth, per copy, 57 cents. Paper, per copy, 40 cents.

☛Send money with order.☚

Text-Book:

"WOMEN WORKERS OF THE ORIENT."

Author: Margaret E. Burton.

To the women readers of the Magazine the well-being of women has always been a vital issue. The war has greatly emphasized her place in labor. The text-book for Foreign Mission Study is especially timely and suggestive for these tumultuous days of world upheaval.

"Miss Burton, has treated the subject broadly rather than in a narrow and technical sense. She has shown in each chapter, but more especially in the last, the relation of missionaries to the oppressed and weary women of the East, such women as the Master taught in Judea and Galilee. This great company must look today to His representatives for His message which alone can bring full liberation and development. * * * She has given us a valuable text-book which will supply the best possible outlines for programs and study classes."—Central Com. United Study for Foreign Missions.

The study of the book will be under the leadership of Mrs. J. P. White well-known to the readers of the Magazine through her efficient treatment of previous courses of mission study.

Text-Book:

"THE PATH OF LABOR."

A Symposium.

The Home Missionary text-book, "The Path of Labor," is of absorbing interest. It deals with a group of subjects of commanding importance and its treatment of them is masterly.

In its chapters are presented facts of the latest and most far-reaching research, and in view of the facts gleaned by keen and careful observers and profound students, the call to us is unmistakable. The material and purpose of the book is well suggested by a few lines quoted from its foreword: "It is generally conceded that the most decisive single factor in the world contest today is that of Labor."

"It becomes therefore important for our church constituency to address itself to such a study of economic relations as shall open a way for a more complete understanding * * * that a basis of thinking may be attained whereby the mutual welfare of all society may be advanced along the line of Christian democracy."

"Christian because the body of influence set in motion by Christ is the greatest spiritual force in the life of humanity, and upon it depends the world's hope for redemption from oppression, injustice and war."

The book contains six chapters, each chapter a unit for study, and suggestive articles will be written as follows:

Chapters 1 and 2, Mrs. I. C. Rankin, of Minden, Nebr.
Chapters 3 and 4, Mrs. J. E. Dodds, of Omaha, Nebr.
Chapters 4 and 5, Mrs. T. C. Atchison, of Lawrence, Mass.

The Magazine has been fortunate to secure the services of these talented women whose worth and helpfulness have been already demonstrated to our readers.

JANUARY.

Foreign Mission Study:

"WOMEN WORKERS OF THE ORIENT."

"Whatever else we may surrender, let us not surrender the missionary enterprise."

Chapter 1—Work Within the Home.

Scripture—Luke 13:20-21, 15:8, 9.
Roll Call—Missions a Reality.
Topics for Study—

1. Household Tasks.
2. Home Industries.
3. Women of Leisure.
4. Missionary Influence in the Home Life of the Orient.

Home Mission Study:

"THE PATH OF LABOR."

Chapter 1—The Call to Service.

By Mrs. I. C. Rankin, Minden, Nebr.

"There are two laws, fundamental to every living organism, which must be perfectly obeyed before society can be perfected; one is the law of service, the other that of sacrifice."—Josiah Strong.

Bible Reading—II Thes. 3:10; Prov. 10:16; I Cor. 3:9; Matt. 11:28.
Roll Call—Opportunities for Social Service.
Topics for Study—

1. "A Few Forces which Magnify in the National Life the Place and Attitude of Labor."
2. Present "Enlistment" of Women in Industries.
3. The Church's Call to the Colors.

FEBRUARY.

Foreign Mission Study:

"WOMEN WORKERS OF THE ORIENT."

"The war has increased our missionary obligations by more deeply revealing the world's need of the gospel to heal its sin."—Robert E. Speer.

Chapter 2—The Wage Earners.

Scripture—Matt. 11:28-30.
Roll Call—Give a Scripture Promise for Christian Missions.

Topics for Study—
1. The Coolie Woman.
2. The New Life of the Factory.
3. Compare Factory Conditions in Japan with those in America.
4. What Christian Missions are Doing for the Factory Workers of the Orient.

Home Mission Study:

"THE PATH OF LABOR."

Chapter 2—In City Industries.

By Mrs. I. C. Rankin, Minden, Neb.

"The greatest forward movement of all the ages is upon us. The movement is the saving of society, and that work the church of Christ must undertake."—Dr. Charles H. Payne.

Bible Reading—Jas. 2:8; Gal. 6:2; Rom. 15:1; Luke 18:16.

Roll Call—Name Industries in which Children and Women are Engaged.

Topics for Study—
1. Children in City Industries.
2. Women in City Industries.
3. Summons to Christian Service.

MARCH.

Foreign Mission Study:

"WOMEN WORKERS OF THE ORIENT."

"No agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the printed page. May we set up new standards of prayer, faith and effort for the winning of the Moslem world to Christ."—C. R. Watson, D. D.

Chapter 3—Broadening Horizons.

Scripture—Luke 4:16-21.

Roll Call—Facts From Our Mission Fields.

Topics for Study—
1. The Attitude of Oriental Men Toward Women's Education.
2. Evidences of New Ideals and Purposes Among Oriental Women.
3. Dangers of the Transition Period.
4. The Missionary Opportunity.

Home Mission Study:

"THE PATH OF LABOR."

Chapter 3—In Mountains and Mills.

By Mrs. J. E. Dodds, Omaha, Nebr.

Bible Lesson—Jer. 22:13; Deut. 24:14-15; Mal. 3:5; Jas. 5:4; Prov. 30:8-9; Matt. 6:33.

Neither, because you are king of a small part of the nation, and lord over the means of its maintenance—over field or mill, or mine—are you to take all the produce of that piece of the foundation of national existence for yourself.—Ruskin.

Topics for Study—

I. The Mountaineers.
   1. The people and Their Ancestors.
   2. Schools and Churches.
   3. What These People Mean to the Nation.
   4. The Way Up and Out.

II. The Mill Workers.
   1. Manufacturing and Its Effect Upon Agricultural Life.
   2. Ages and Condition of Workers.
   3. Sources of Aid.
      1. The Church.
         Churches.
         Sabbath Schools.
         Industrial Missions.
      2. The Government.
         Abolishing of Child Labor.
         Encouraging Local Self-Government.
         Extending Federal Aid to Primary Education.

APRIL.

Foreign Mission Study:

"WOMEN WORKERS OF THE ORIENT."

"The missionary movement springs from the conviction that Christianity is the universal religion, that it is meant for every man and needed by every man."

Chapter 4—The Trail Makers.

Scripture—1 Cor. 12:4-11.

Roll Call—Name Our Pioneer Missionaries to India.

Topics for Study—
1. Business Women of the Orient.
2. Professional Women of the Orient.
3. The Widows of India—a New Factor.
4. The Oriental Woman as a Christian Worker.

"THE PATH OF LABOR."

Chapter 4—Among Negro Laborers.

By Mrs. J. E. Dodds, Omaha, Nebr.

Bible Lesson—Acts 10:34-35; Jer. 22:1-5; Psalms 82:8.

The real heart of the race problem is in the attitude of the privileged woman to the unprivileged.
—The Author.

The Negro Problem Today.

Topics for Study—

I. Scope of the Problem.
   1. One of World Significance.
   2. One of National Concern.
   3. One of Sectional Importance.
   4. One of Individual Responsibility.

II. Discussion of Important Issues.
   1. Political.
      Civic Rights.
      Legal Protection.
      A Literacy Test for All Races Alike.
   2. Economic.
      Exodus from the South.
      Agricultural Importance.
      Lack of Industrial Training.

III. Agencies Toward Betterment.
   1. Strong, Sympathetic Leadership of the White Race.

2. Trained Leaders and Workers Among the Negroes.
3. Co-operation of Churches and Educational Forces.
4. Co-operation of Women's Organizations.

MAY.

Foreign Mission Study:

"WOMEN WORKERS OF THE ORIENT."

"It is our duty to carry Christianity to the world because the world needs to be saved, and Christ alone can save it."

Chapter 5—Women Working Together.

Scripture—Ephesians 4:1-7.

Roll Call—Name Our Pioneer Missionaries to Egypt.

Topics for Study—

1. Patriotic Service of Oriental Women.
2. The Aims of the New Organizations Among Oriental Women.
3. The New Woman of China.
4. Christian Missions and the New Movements.

Home Mission Study:

"THE PATH OF LABOR."

Chapter 5—In Lumber Camps and Mines.

By Mrs. T. C. Atchison, Lawrence, Mass.

Scripture Lesson—Ecclesiastes 11:6; Isaiah 41:6; 1 Cor. 3:8; Matt. 25:40.

Topics for Study—

1. The Field and Its Environments.
2. The Response from the Camps and Mines to the Needs of Humanity.
3. Christian Activities Among the Lumbermen.
4. Social Problems in Mining Districts.
5. The Task Awaiting the Church of Christ.

JUNE.

Foreign Mission Study:

"WOMEN WORKERS OF THE ORIENT."

"What answer would you make to those who would advise the postponement of our foreign missionary work until peace has been declared, and all the needs created by the war have been met?"—Margaret E. Burton.

Chapter 6—The Call for Leaders.

Scripture—John 8:28-38.

Roll Call—What Have You Gained by These Studies?

Topics for Study—

1. The Need for Christian Leaders in the Orient.
2. Colleges for Women in Oriental Lands.
3. Medical Schools.
4. The Challenge of This Hour.

Home Mission Study:

"THE PATH OF LABOR."

Chapter 6—Justice and Brother.

By Mrs. T. C. Atchison, Lawrence, Mass.

Scripture Lesson—Matthew 7:12; Colossians 4:1; Hebrews 1:14.

1. The Widening Scope of Home Mission Activities.
2. A Backward Look O'er the Field of Labor.
3. The Tiller of the Soil—His Rightful Inheritance.
4. Industrial Workers—Their Rights and Wrongs.
5. Finding the Missing Link.

JULY.

HOME MISSIONS.

A primary missionary obligation is to purify the fountains out of which the missionary streams flow. Unless there is a genuine Christian civilization in America the impact of America on the non-Christian world will not be life-giving—J. F. Love.

Bible Lesson—Nahum 3rd Chapter.

Roll Call—Temperance Items.

Topics for Study—

Text: Blessed is the nation whose God is the Lord. Ps. 33-12.

General Topic: Can There be a Christian America? Yes!

1. The Relation of Home Missions to a Christian America.
   (a). The Church the Fountain-head of Home Missions.
   1. Every member an active missionary.
   2. Missionary societies as the organized expression of missionary spirit and work.
   3. Missionary enterprises launched and supported by missionary societies.
   4. Specific evangelical and philanthropic enterprises — among mountaineers— in the cities—among immigrants at our door.

II. Evils to be Overcome to Make a Christian America: Mormonism, Intemperance, Sabbath Desecration, Irresponsibility of Entering the Marriage Relation and Consequent Frequency of Divorce.

The Pacific Coast and the United Presbyterian Church.

1. Our Oriental Neighbors.
2. A Branch Women's Board in the Northwest! Why not?
3. What the Northwest Will Need When the War is Over.
   1. Field Secretary.
   2. Summer Schools.
   3. Conferences.
   4. Mission Meets.
4. Southern California a Mission Field.

AUGUST.

THE WOMEN'S GENERAL MISSIONARY SOCIETY.

Foreword: "What we are considering now is our missionary duty and the motives which lift us to discharge this duty. Have we taken up our duty? If we have not, what motives will lead us to do so?"—Speer.

Bible Reading—John 6:1-21.

Roll Call—Temperance Items.

Topics for Study—

1. The Annual Reports—July number of the Women's Missionary Magazine.
2. Give a Talk on the Departments of Work.
3. Give Report of Thank-Offering.

SEPTEMBER.

FREEDMEN'S MISSIONS AND THE AMERICAN INDIAN.

O give thanks unto the Lord; call upon his name: make known his deeds among the people. Ps. 105:1.

Bible Reading—Phillipians, Chapter 2.

Roll Call—Make mention of the encouragements among these peoples.

Topics for Study—

The Freedmen.

1. What the Negro can do to help eliminate himself as a problem.
2. The Negro in Song.
3. The Negro in Literature and Art.
4. The Christian Attitude Toward the Negro Problem.
5. Agriculture—A Safe Pursuit for the Negro.
6. Effects of Our Contribution to the Freedmen.
   (a). In Industries; the Arts; the Professions.
   (b). In Personal Character; in Citizenship; in Christian Living.
7. A Tour of Our Missions.

The American Indian.

"All Americans, regardless of race or color, should be advanced to their highest efficiency, physical intellectual, and moral. We do not need a big nation with a superior class but we need a whole big superior people, with every man developed to his best manhood."

Topics for Study—

1. American Citizenship for the Indian the Great End.
2. The Reservation. Fatal to the Development of Good Citizenship or Civilization by Contact, not Segregation.
3. The Education of the Indians.
4. Some of the Evils of the Reservations. Namely, The Use of Peyote; Dancing Taught in the Schools; Gambling; Sabbath Sports, Etc.
5. The Vital Need of Christian Government Employees.
6. The Opportunity for the Indian After the War.
7. Messages from Tama, Simnasho and Warm Spring.
8. The Hampton Normal and Agricultural Training at Hampton, Va.

OCTOBER.

THE EGYPTIAN SUDAN.

Bible Reading—Isaiah, Chapter 32.

Roll Call—Name Missionaries in the Sudan.

Editorial—Mrs. T. A. Lambie.

Topics for Study—

1. Twenty Years Ago and Now.
2. Come Up to Abyssinia and Help Us!
3. All in the Day's Work.
4. Sabbath School Work in the Sudan.
5. The Lure of the Sudan.
6. Some Experiences of a New Doctor.
7. Medicine Men and Witchcraft.
8. After One Year.
9. All About Our Church.
10. More Buildings at Nasser.

"The Christian hospital in the Sudan can do more to make an immediate impression in favor of Christianity than any other missionary agency."

—Cornelius H. Patton, D. D.

NOVEMBER.

EGYPT.

Bible Lesson—Malachai, Chapter 3.

Roll Call—Name Workers and Their Work in Egypt.

Lesson Verse—"Stand in the battle in the day of Jehovah." Ezekiel 13:5.

"Prayer is the only power that can fill the gaps in the thin line of battle."

Editorial—M. Finney.

The Pathfinder and the Blazed Trail.

The study will be in two sections. The **Pathfinder** will be some lively and interesting incidents of all the different types of Missionary Agencies which might be considered as "door-openers." Also there will be some short biographies of missionary individuals who have been "Pathfinders" in special lines of work. Also there are "Pathfinders" outside of mere Missionary Agencies who open up great fields of opportunity for the missionary. These will be given a place in our study.

The **Blazed Trail** will be the story of the following up of all that has been opened up by the "Pathfinder," and also the story of the great waste of energy which has resulted because the "Pathfinder" who blazed the trail has had no one to follow up his work.

Our Need: Men and women to intercede, to minister, to live righteously, to stand in the battle in the day of the Lord.

Miss Minnehaha Finney, Editor, writes: "The above is the Program for the 1919 Egypt Special. I hope that you will like it. It is a bit difficult at this stage in the game to make out a definite outline of the Program, but I think that the above gives a very fair idea of what the number will present. These are stirring days in Egypt and we long to give to the Home Church the things of very latest date and interest, so in presenting the above, I have left lattitude to present articles which will deal with up-to-date issues."

"Since it is the judgment of the missionary leaders of today that there never has been such an hour of crisis and opportunity in the world, then there never was a time when there was such a need that men and women should covenant with God to wield the force of intercession. The victory which should be achieved at the front of the battle will be commensurate with the volume of intercession in Christian lands. The great battle of Jesus was not won at Calvary but in the garden of prayer."—W. E. Doughty.

DECEMBER.

INDIA.

"It is very pleasant when you are in England, and you see souls being saved, and you see the conviction of sin, and you see the power of life to bring new life and new joy and purity to hearts. But it is still more glorious amongst the heathen to see the same things, to see the Lord there working His own work of salvation, and to see the souls convicted and the hearts broken, and to see there the new life and the new joy coming out in the faces of those who have found the Lord Jesus."—From "Things as they are."

Bible Reading—Daniel, Chapter 12.

Roll Call—Give the name of a missionary in India and their work.

Topics for Study—

1. "Krishna or Christ," Review, John P. Jones.
2. Wrongs of Indian Womanhood, Review, Mrs. Marcus B. Fuller.
3. (a). Key to Wrongs of Indian Womanhood—Hinduism and Islam.
   (b). Wrongs of Indian Womanhood—A Powerful Argument for Missions.
   (c). New Ideals of Womanhood in India—A Result of Missions.
4. Influences That Have Come From Christian Colleges for Women in India.
5. The Missionary and His Task.
   (a). The Task.
   (b). Way of Working—Itinerating Schools—The Ministry of Succor for Suffering—Industrial Work.
6. Mass Movements in India.
7. India's Loyalty in the World War.

106

This is an age when figures speak.

What true American cannot tell the number of our boys in France today?

What true United Presbyterian does not know what "407" means?

But 106 is a new number. What does it mean? It means that there are 106 congregations in the United Presbyterian Church without Women's Missionary Societies.

According to the minutes of the General Assembly for 1917-18, there are 982 congregations in America. In almost one-ninth of all these congregations the women are doing no missionary work. At least, that is what the figures say.

If the Red Cross or the Y. M. C. A. reported that one-ninth of the women in our country were doing absolutely nothing toward the relief of our boys in the service, how quickly we who are working would get after them and get them interested.

This war in which practically all the nations of the earth are engaged is truly a dreadful war, and requires the sacrifice of the lives of numbers of our men who fight and also the time and money of those who remain at home; but every true Christian is engaged, or should be, in an even greater war, the war against our greatest enemy, Sin.

It is requiring organized effort to win this world war; it will require organized effort to win our war against sin.

One of the best organizations for this purpose is the Women's Missionary Society. With 982 women's organizations working for the spread of the gospel in Home and Foreign lands, what a pushing back of Satan's line there would be.

Will not every Presbyterial President and Presbyterial Secretary take part in this great offensive and go "Over the Top," by having a Women's Missionary Society in every congregation in their Presbytery during the coming year?

Literature on organization will be furnished gladly, free of charge, by the Literature Department of the Women's Board, 904 Publication Building, Pittsburgh, Pa.

MRS. D. J. BROWN,
Statistical Secretary.

FARE THEE WELL!

In this issue we are privileged to show the faces of a splendid looking missionary party awaiting permit to embark for their respective fields. We can not overestimate the privilege that is theirs. They are going forth to build up the waste places in the great world of sin. Whatever else may come into these young lives entering the mission field for the first time this we know, God will not allow their service, be it long or short, to be a failure. Theirs is a work for eternity. They have no king or potentate that they can depend on for guidance but the Lord Himself. He is the One that has promised, "Lo I am with you alway."

Go forth in the greatness of the power of the assurance that you are serving the King of kings and the Lord of lords.

"Oh mothers, will you longer give your sons
To feed the awful hunger of the guns?
What is the worth of all these battle drums,
If from the field the loved one never comes?
What all these loud hosannas to the brave,
If all your share is some forgotten grave?"
—Edwin Markham.

Reply by Dr. Hughes.

God gave my son in trust to me:
Christ died for Him, and he should be
A man for Christ. He is his own,
And God's, and man's, not mine alone.
He was not mine to give. He gave
He gave that he might help to save
All that a Christian should revere,
All that enlightened men hold dear.

"To feed the guns!" Oh, torpid soul!
Awake and see life as a whole.
When freedom, honor, justice, right,
Were threatened by the despots might,
With heart aflame and soul alight,
He bravely went for God to fight
Against base savages whose pride
The laws of God and man defied:
Who slew the mother and her child,
Who, maidens pure and sweet defiled.
He did not "go to feed the guns,"
He went to save from ruthless Huns
His home and country, and to be
A guardian of democracy.

"What if he does not come?" you say;
Ah, well, my sky would be more grey,
But through the clouds the sun would shine,
And vital memories be mine.
God's test of mankind is, I know,
Not "Will he come?" but "Did he go?"

My son well knew that he might die,
And yet he went with purpose high,
To fight for peace, and overthrow
The plans of Christ's relentless foe.
He dreaded not the battlefield;
He went to make fierce vandals yield.
If he comes not again to me,
I shall be sad, but not that he
Went like a man—a hero true—
His part unselfishly to do.
My heart will feel exultant pride
That for humanity he died.

"Forgotten Grave." This selfish plea
Awakes no deep response in me.
For though his grave I may not see,
My boy will ne'er forgotten be.
My real son can never die;
'Tis but his body that may lie
In foreign land, and I shall keep
Remembrance fond, forever, deep
Within my heart of my true son,
Because of triumphs that he won.
It matters not where any one
May lie and sleep when work is done.
It matters not where some men live;
If my dear son his life must give,
Hosannah I will sing for him,
E'en though mine eyes with tears be dim.
And when the war is over, when,
His gallant comrades home again,
I'll cheer them as they're marching by;
Rejoicing that they did not die.
And, when his vacant place I see,
My heart will bound with joy that he
Was mine so long—my fair young son—
And cheer for him whose work is done.

WHAT IS PATRIOTISM?

Patriotism consists in being a sober, honest, candid and outspoken citizen, whose first duty is to make his own living and not depend upon the government to make it for him. A profane and drunken loafer cannot be a patriot, however loud-mouthed his bragging is. If all were like him, the country would soon go to the dogs. You cannot separate patriotism from decency, integrity and nobility of character. There are many people who assume to be patriots who are traitors rather. We heard one the other day cursing President Wilson. What a pitiable sight he made of himself, not because he disagreed with the president, but on account of his low-down way of saying it. If we had nothing to judge on but the fellow's manners and his insulting words, we would say the president was right. Patriotism always has a respect for the other side; treats it with courtesy, and fights it manly with the truth of its own contention. That is the habit of religion, of which patriotism is a reflection.

—*Ohio State Journal.*

TO OUR MISSIONARIES.

We need to be saved and we need to help save others. Christian missions represent the most vital interests of the individual and the church of Jesus Christ. It is the most colossal undertaking ever presented to the mind of man. It has for its inspiration the eternal counsels of God and His Son and for its authority the divine command to proclaim the Gospel in all the world and to every creature

"WAR BONUS."

All missionary boards of which we have any knowledge are planning to give all their workers what is known as "war bonus," viz.: a certain sum of money each year to help meet the abnormal increases in the cost of the necessities of life until the war is ended.

Our General Assembly at its recent meeting in Pittsburgh, Pa., appointed a War Emergency Committee with power to arrange for a "war bonus" for each individual worker under the control of the several Assembly Boards.

As the work of the Women's General Missionary Society receives no appropriation from the General Assembly the above named committee will be unable to provide any help for the workers who look to the women of the Church for their support.

If missionaries supported by the other Boards of the Church need "war bonus" our workers also need the same help and must get it. This letter appeals to every woman in the United Presbyterian Church to "do her bit."

You are responsible for the support of 6 institutions and 3 married missionaries in the North American Indian Department; 5 institutions and 27 missionaries in the Home Mission Department; 14 institutions, a farm and 45 missionaries in the Freedmen's Department; 16 institutions and 93 unmarried missionaries in the Foreign Department. By institutions we mean dormitories, churches, parsonages, hospitals, dispensaries, teachers' homes, etc., etc.

The grand total of the foregoing is the support of 168 missionaries and 41 institutions. The plan adopted by some other Boards is to give a war bonus of $100.00 annually to every married missionary and $50.00 to every unmarried missionary, either man or woman. With the above total of workers you can readily see how much money will be required to meet this schedule.

We have 168 workers with quite a number of married men amongst them which would make the total of money needed for this object $9,000.00. The additional funds needed for the support of institutions—cost of taxes, fuel, light, watchmen, and general upkeep of property—would cost at a very minimum estimate at least $7,000.00. We have urgent pleas for new buildings in the home and foreign lands, the increased cost of which would be $9,000.00, or a total of extra money needed to meet the emergency caused by the war of $9,000.00 for "war bonus" for salaries, $7,000.00 for increased expenses of property, and $9,000.00 for increased cost of building operations, making a grand total of $25,000.00. This seems a large sum in bulk but when divided up among the membership of our societies it would be about an average of 50c each.

Of course it is understood that this money is to be over and above all previous obligations and regular contributions. It ought to take precedence in the minds of all our women over any other special appeal that can be made to them. These faithful representatives of the Master depend upon our women alone for help in this crisis. If they do not respond the workers must suffer for no one else is responsible for their support. We know your kind hearts too well to imagine for one moment that you will turn a deaf ear to this appeal.

We suggest that a committee be appointed in every congregation to attract the attention of the women to the necessity for this "war bonus." It ought to be given the greatest publicity by having it read from pulpits and at society meetings, printed in congregational bulletins and every other possible way.

All contributions should be sent to general treasurer, Mrs. J. B. Hill, and marked "war bonus fund."

We will endeavor to print, in the Magazine, the names of all contributors with the amounts given, from time to time. It can be paid any time before the treasurer's books close, April 15, 1919, but as the money is urgently needed NOW efforts should be made to send it in as early in 1918 as possible.

None of this money, we are thankful to say, will be used for the payment of debt as we have no outstanding obligations of any kind. It will all be used for present dire necessities caused by the terrible war that is now prevailing over the world.

We send this appeal in great faith and assurance that it will find a ready and generous response from all who read it.

COMMITTEE,
By order of Women's Board.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

YOUR BEST.

"GOD
SO
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WORLD"

"THAT
HE
GAVE
HIS
BEST."

WILL
YOU
GIVE
ANYTHING
BUT
YOUR
BEST?

OUR NEED.

To know—
More of God.
More of His love.
More of His will.
More of His divine life.
More of His Holy Spirit.
More of His power through our efforts.

How can we know?
By the study of His Word.
By praying it into our hearts.
By working it out in our lives.
By passing it on to others.

Bible Promises.

God gives 80,000 promises in His Word. More than one for every day of a life that reaches three score years and ten. To be able to claim them one must meet the required condition, and this can only be done through the wisdom and grace and strength which He alone can give. He waits to bestow these. If any man lack wisdom let him ask of God Who giveth to all men liberally and up braideth not, and it shall be given him. James 1:5.

My grace is sufficient for thee: my strength is made perfect in weakness. 2 Corinthians 12:9.

How can we secure?

ASK and it shall be given you. Matthew 7:7.

ENTHUSIASM VERSUS INERTIA.

Emerson has said: "No great thing has ever been accomplished without enthusiasm." On the contrary, no great thing has ever been accomplished through inertia.

Webster's definition of enthusiasm is: "An ardent zeal in respect to some given object;" while his definition of inertia is, "Indisposition to move."

Thank-Offering Work.

Enthusiasm in regard to Thank-Offering work should be considered carefully and prayerfully in every missionary society, in connection with the 1918 Ingathering.

An enthusiastic Thank-Offering Secretary (or committee) in every one of the 1000 congregations of the church can accomplish great things for the 1918 Offering, while inertia on the part of the *should be helpers,* may do much toward lowering the high standard in giving gifts of gratitude set up in 1917.

At the September meeting of each society, the two contrasting words—Enthusiasm, Inertia—which? should be placed prominently before those present either on a black-board or chart, and after much prayer for guidance should be freely discussed. When the Thank-Offering has become such an important part in the training of the women and children of the Church to be regular and liberal givers to missions, and in support of the large work for which the Women's General Missionary Society is held responsible, should it not be given a goodly place on every month's program? To set it aside on the congrega-

tional or Presbyterial program, for less important subjects, indicates *inertia*, which means failure where God has reason to expect success.

Enthusiasm is contagious and if the officers of societies will be enthusiastic in planning great things in preparation for their Fall "Ingathering" of Thank-Offerings, the vision of the most optimistic lovers of this part of the women's work will be realized.

TALES STATISTICS TELL.

What glorious tales statistics tell
When in our hearts we love them well.
The wondrous truth they all bring out
Of what Societies have been about,
In full twelve months of year that's past
Which tell a tale—**that in heaven will last.**
If you want to know the joy they bring
And move the angel choir to sing,
Raise Thank-Offering figures—and never stop
Till 1918 "goes over the top."

Statistical Report.

If you'd "see yerselves as 'ithers see ye" order a copy of 1918 Statistical Report of the Women's General Missionary Society from 904 Publication Bldg., Ninth St., Pittsburgh, Pa., per copy, 15c.

It proves to be a faithful mirror in which you can see the financial standing of your own and other societies as they are held up to view before the church. In it you will see, also, how many societies in your own Presbyterial gave no Thank-Offering last year, and how many gave no report of either contributions or Thank-Offering to the work for missions for which God holds them in part responsible.

Order it! Study it! Pray over it! Work for better reports one year hence.

PRAYER IS LIKE A TREE.

Its roots are faith;
Its trunk is boldness;
Its branches are love;
Its leaves are words:
It bears its fruit all the year round,
  Like the trees of life in the heavenly city;
Its leaves—like—theirs—are
  For the healing of the nations:
The life-giving sap that renews
  It from day to day,
Is the Holy Spirit of God.

—Selected.

One Hundred Thousand Dollars.

? ? ? ?

PRAY—

For consecration—
Of time—to work:
Of strength—to endure:
Of wisdom—to direct:
Of mind—to grasp:
Of means—to give:
Of love—to be loyal.

WHAT THE SCRIPTURE SAITH.

Appropriate verses for study by soldiers on the battle field or in camp and by Christ's army in the church at home:

A Soldier's Uniform:—Ephesians 6:10-18.
A Sword of the Spirit:—Hebrews 4:12-16.
Bravery for the Battle:——II. Timothy 4:5-8.
Loyalty to the Higher Powers:—Philippians 2:4-15.
The Necessity of Organization:—I. Corinthians 12:12-26.
Obedience to Orders:—Hebrews 13:17-21.
Freedom from Fear:—Matthew 10:28-34.
Purity in Life:—Ephesians 5:5-18.
Gifts in Abundance:—Luke 11:1-13.
Comfort:—I. Peter 4:12-14.
Contentment:—Matthew 6:24-34.
Watchfulness:—I. Thessalonians 5:5-23.
Steadfastness:—James 1:2-17.
Saving the Downtrodden:—Luke 10:25-37.
A Strong Entrenchment:—Matthew 7:24-27.
Efficiency:—Philippians 3:13-21.
Prayer, the Conqueror:—James 5:13-20.
A Victorious Career:—Romans 8:35-39.
Triumph Through Suffering:—I. Corinthians 4:9-14.
Preparing for Peace:—Ephesians 4:1-13.
The Unfailing Force:—Mark 12:28-34.
Companionship:—John 14:1-15.
Encouragement in Difficulties:—John 3:16-19.

SENIOR LIFE MEMBERSHIPS.

$25.00 Each.

1. Mrs. Guy W. McCracken, 1519 Irvin Ave., N. S., Pittsburgh, Pa. By her husband.

2. Mrs. A. D. Bolton, 4021 Northminster St., N. S., Pittsburgh, Pa. By W. M. S. of 11th Church, N. S.

3. Mrs. E. L. Peterson, 1406 Arch St., N. S., Pittsburgh, Pa.
4. Mrs. R. S. Grimes, Kimbolton, O.
5. Mrs. Sarah A. Miller, Livermore, Pa. By her daughter, Bertha J. Miller.
6. Mrs. Mary Louden, New Castle, Pa. By her husband.
7. Mr. Samuel Reid, Beaver Falls, Pa.
8. Mrs. H. L. Miner, 3654 Georgia St., San Diego, Calif. By W. M. S. of Long Beach, Calif., in appreciation of nearly ten years' service as treasurer.
9. Mrs. Mary Hamilton Martin, Monmouth, Ill. By her father, S. R. Hamilton, of the 2nd Church, Monmouth.
10. Mrs. James Alexander, 330 Hemlock St., N. S., Pittsburgh, Pa. By her husband.

LIFE DIRECTORS.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.

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2. Capt. John Paisley. By his wife
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.

MRS. J. B. HILL,
Treasurer.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Mission Study Text-Books and Helps, 1918-1919.

Foreign-Senior.

Women Workers of the Orient. Cloth, 57c.; paper, 40c.

How to Use, 12c. (Ready in September).

Foreign-Junior.

Jack and Janet in the Philippines, 30c.

The Guide for Junior leaders is included in the book.

Home-Senior.

The Path of Labor. Cloth, 57c.; paper, 40c.

Teacher's Supplement, 6c. (Ready in September).

Home-Junior.

Jack-of-all-Trades, 30c.

Teacher's Manual, 10c. (Ready in September).

The World's Workshop, 12c. Contains occupational material for the six chapters of Jack-of-all-Trades.

The Power House at Pathankot. Cloth, 60c.; paper, 40c.

Suggested Program for Power House will be sent free if ordered when books are ordered; otherwise send 2c. for postage.

Prayer Cycle. Price, 10c each; $1.00 per doz.

New Leaflets.

Broadening Horizons in Egypt, 3c.

Women Adventurers in India, 3c.

The Blind Missionary of Egypt, 3c.

Fifteen Minutes a Day With Jesus, 3c.

Bearing on the October program are the following leaflets:

Sudan Bible Reading, 2c.

Our Missions in the Sudan, 3c.

A Sudan Lion Skin, 3c.

For further information on the Sudan order the Foreign Mission Hand-Book. This may be secured from the Foreign Board Rooms or from our Literature Department. Price, 10c.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, - - Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.
Mary Baird, Zagazig, Egypt.
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot.
Miss Davida M. Finney, Monsourah, Egypt.
Miss Christianita Totten, Henderson, N. C.

NEW YOUNG WOMEN'S SOCIETIES.

Mansfield Presbytery, Mansfield Y. W. M. S., 9 members, President, Miss Lucile Day.

Pawnee Presbytery, Mission Creek Y. W. M. S., 12 members, President, Miss Ferne Barr.

HAS THE SUMMER AVAILED?

The common answer this past summer to the question, "Are you busy?" was "Never so busy before." The usual summer house work has been done. The Red Cross has used up much time formerly devoted to leisure or traveling. The regular Sabbath morning services have mostly been maintained. In some cases, the missionary society has met every month. Conferences and conventions have been held. Now that summer is all but past, what has it all availed?

A woman's work is never done, but surely lasts from sun to sun. It must be done over and over so no appreciable gain in this quarter unless a greater degree of patience and sweetness has been developed. Some almost dead hearts have been fanned into a flame—enduring or not—by Red Cross activities. The Sabbath and its rest have been great gain to some lives, but many, alas! seem to forget God unless weather and other conditions are most favorable. The missionary society in some places has been stirred into new life by its continuance during the summer months and others have benefited by a short rest. Hundreds have sat spell-bound in convention hall and tabernacle, listening to master minds with stirring messages. A new vision has come to some lives. Will it project itself into the life-work of the year?

The summer has availed if the opportunities afforded us have broadened our horizon. If our world has enlarged itself enough to have a living sympathy for people living under adverse conditions, having no privileges, there has been profit. If our love has grown, well; if not and yet we have been very busy doing good things, what we have seemed to gain is "as sounding brass or a tinkling symbal." Shall the lament be "the summer is ended and I am not saved." My time is lost. If "money is myself" so is the time allotted to me myself also.

The summer has availed if we really do something this fall and winter; if we amount to more than any previous year; if selfishness is on the downward grade; if our chief purpose is to help forward His Kingdom, not for our edification but for His glory.

The work that our young women are engaged in is constructive, very valuable. Possibly two-thirds of our available young women are not doing much if anything in the missionary cause. How can we claim to be loyal to our

King if we will not fight in His cause? Our boys are upholding Old Glory famously. The church is counting on the young women for support. Shall the church be less loyally upheld than our country?

What has this summer availed to *you* and *you* and *you?* May it be a re-awakened soul in each.

I. B. L.

IDEA COLUMN.

Sometimes it is well to speak of difficulties in order to find remedies. One society has its own troubles. It is in a city church. One-half of its members is vitally interested in missions. The other half comes for the social feature, rather than the educational. Some of the young women of the church community who are of proper age for the society seem to fear the financial strain which belonging to a missionary society involves. There is a tendency in the society to be one-sided in giving, disbursing all funds to one object. While the members are intelligent and will not refuse to lead a meeting and, in most cases, will hold office, only one out of seven will lead in prayer. The program is prosy, the leader seldom using any new plans and few doing more than just reading a paper. There is also a tendency to be tardy. They talk of fining members for this last offence. Have you had any or all of these troubles? If so, how did you overcome? Please send your answers to this department for publication.

A country society offers for the corner what proved to be a good plan for securing the Young Women's Special Dollar. It was to be either earned or saved. At the March meeting dinner was served and each one told how she won her dollar. Some did sewing; others raised and sold vegetables; one did work about the barn when her husband was away; another said, "My hens laid my dollar." Cottage cheese made and sold brought another dollar. The result was a contribution almost double that of the previous year. They have decided to try the same plan another year.

The Senior society in the same church decided to each sell a hen for an extra offering. This comes nearer a sacrifice than it would have four years ago.

Have you any good ideas? Please share them.

I. B. L.

"CHRISTIAN BALANCE."

Have you ever walked a narrow plank over a stream and just as you felt dizzy and about to fall, some one said, "Don't look down at the water, look up and you won't lose your balance?" It always works. It will work in our Christian lives as well.

In these days when everyone feels that she must occupy her hands every moment with some kind of Red Cross work, there is a tendency to lose our balance and be swept away in the Red Cross current. We need some on then to encourage us and give us the word, "Look up! Look up to Christ."

It can not help but grieve Him to see us so much interested in our necessary war work that we relegate His kingdom to a far recess of our minds to be left there unthought of "until the war is over."

As I was studying this question of "Christian Balance," there came to me a part of a verse in the first chapter of Colossians which might be used by us as a balance wheel—"That in all things He might have the pre-eminence." Do you think there will be danger of us not "remembering the Sabbath Day to keep it holy" or danger of us forgetting that our duty on Wednesday or Thursday evening is to be in God's house worshipping Him if we keep this pre-eminence of Christ constantly before us? May I ask that the girls in our societies keep this verse, Colossians 1:18, in their thoughts and try always to keep Him pre-eminent?

We hear so many arguments these busy days in favor of knitting on Sabbath—the soldiers fight, why should we not knit and so forth. Our Sabbath should be for us a day of rest, of physical and spiritual refreshment. Why then should we rob ourselves of our needed rest and rob God of the day set apart for His worship?

Many people have found Red Cross work and other war activities a real stumbling-block to their Christian lives. It should not be so. They have given up church, prayer meeting and mission work. Have they also given up all pleasure and recreation? Why not give up those things first?

A woman lecturing on this subject of Red Cross, church and mission work compared the Red Cross to a new baby coming into a family. Although the father may feel that he has been busy enough before, supporting the family and the mother may wonder how she can care for another child, still the little one is welcome. It requires additional effort and some sacrifice on the part of the father and mother, but each child is cared for equally well. Might it not be so with Red Cross work? Can we not admit another child into our family of duties? It will require extra effort, but surely we can do that much for our nation and for our God.

I have read somewhere of the great number of Christians in the army from the Punjab, fighting now for England. It has not been many years since those people in the Punjab were rebelling against England and making trouble for her. What is the reason for this change? Isn't it Christ. brought to them through the mission work of our own and other churches? Surely that kind of work pays. We should then not give it up but just keep on with it and add to that work our new duties and privileges, never forgetting, however, our balance-wheel verse, "That in all things He might have the pre-eminence."

FRANCES E. FRASER.

Y. W. Secy., Cleveland Presbyterial.

SERVICE AMONG THE UNSERVED.

As one becomes intimately acquainted with the people crowded together in the coal towns of our country, she realizes more and more how hard it is to raise the standard of life under existing social conditions.

The foreign woman in her native country probably spent a greater part of her time working in the field. The methods of American house-keeping are a mystery to her. She is a stranger in a strange land. While she is changing her way of living, she is usually expected to help out with the family income by keeping boarders. Every available corner is filled. The living room must serve as bedroom as well. Under such conditions home life, as we know it, is impossible.

The well-to-do English speaking people do not wish to live in the part of town occupied by foreigners and as a result the foreign women are very much isolated.

How are these people to become good American citizens and find a church in which they can work for the Master if we as Christian women do not play the part of sisters and by our sympathy and helpful suggestions make them feel at home in our country and in our church?

These people are far from their church home and our services are different from those to which they have been accustomed. To make useful Christian Americans it is necessary that more be done than simply give religious instructions to the children in Sabbath School and make an occasional call. Some one must help them in their daily problems.

It seems that the Church has come to a place in its career where it must, in connection with its purely religious instruction, engage in social work as well. This work has too long been turned over to those of the world who often try to avoid anything that savors of religion. It should be the Church's work. Christ, when here among men, looked after the physical needs of those He would teach.

As a preparation for the teaching of home making, a knowledge of Household Economics is helpful; especially a knowledge of sewing, cooking, home nursing and sanitation. Playground work and story telling makes the work among children easier.

Never in the history of our country does a course in home nursing seem to be so necessary in the worker's preparation. Infant mortality among children of foreign parentage is alarmingly high, and now, when so many doctors are being called to the colors, more must be

done in the home in the care of the sick and the prevention of disease. It is a part of the mission of the Church to save life.

In regard to the teaching of cooking, most of the women and girls are anxious to learn American ways. The second generation of foreigners is especially anxious and without definite instruction, the new American, too, often imitates our extravagant ways and thinks that the more she buys and throws away the more like Americans she is. Men who claim to be infidels and will not permit their wives and children to go to church or to Sabbath School are willing to let them attend sewing school or cooking school. In this way the whole family may be won.

There is a satisfaction in this work as the people are very grateful for anything that one does for them. There is also a satisfaction in the realization that one has made life happier for others and has contributed to the making of condition so that it will be easier to do right.

ROMAME RUSSELL.

Missionary to Foreigners, Chartiers Presbyterial.

LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 340 S. Hiland Ave., Pittsburgh.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

FOREIGN MISSIONS

MRS. H. C. CAMPBELL, Secretary.
340 S. Hiland Ave., Pittsburgh, Pa.

The Editor of our Missionary Magazine, thirteen members of the Women's Board and nineteen of its missionaries were privileged to attend a pre-missionary conference held at New Wilmington, Pa., in the spacious parlors of Hillside Dormitory with five members of our Foreign Board and a large number of its missionaries. That the subjects discussed were of far-reaching importance is evident from the following prepared by Dr. Anderson:

PROGRAM

MISSIONARY CONFERENCE.

Wednesday, August 7.

The Commission and the Promise.

Devotional.
Introductory Statement.
The Missionary Commission.
The Master's Promise.
Devotional.

Co-Operation With the Boards.

Devotional.
The Board of Foreign Missions.
The Women's Board.
The Use of the Manual.
Devotional.
Social Hour.

Thursday, August 8.

The Missionary and Money.

Devotional.
Foreign Board Finances.
Women's Board Finances.
Special Objects.
Salary and Allowances.
Devotional.

Complete Occupation.

Devotional.
Co-operation of the Fields.
Cultivation of the Church.
Devotional.
Address and Evening Prayers.

Friday, August 9.

"Keeping Fit."

Devotional.
The Care of the Health.
Intellectual Improvement and Relaxation.
Spiritual Vigor and Growth.
Devotional.

Problems in Service.

Devotional.
The Language.
The Native Church.
The Non-Christian.
True Success.
Devotional.

We wish every reader of our Magazine could have been present. The earnest prayers, the comprehensive addresses, the clear cut questions and the unhesitating replies would have convinced all that those in attendance were deeply convinced of the importance of the business under discussion. Truly we all felt that the Conference had "paid" for all the time and money it cost.

On the evening of August 9 the regular Young People's Conference opened. There were about seven hundred enrolled—forty of whom were the young men in Camp Suegan. The days were all too short for all the good things they brought. Rising bell, 6:30 a. m.; prayers, 7:15; breakfast, 7:30; Bible hour, 8:30; all under twenty-one years led by Dr. Griffith Thomas; all older by Dr. Chafer. 10 o'clock Mission Study Classes; 11 o'clock, Institute Period in Tabernacle; 12:30 p. m., Dinner. All afternoons given to rest and fun, ball games, hay rides, corn roasts, swimming parties and stunts of all kinds. 5:45, supper; 6:45, Vespers; 7:45, Lectures, picture talks, presentations of missionary incidents, etc., all of a high character by the strongest men and women in our own and other churches filled the evenings. 9:30, prayer groups everywhere; 10:30, "lights out," and it seemed as if one had

hardly fallen asleep when the rising bell again roused everybody to begin a new glad day.

The power of the Holy Spirit was deeply manifest and many—who can tell how many?—young lives were surrendered to more complete service than ever before. Surely our whole church must feel the impetus given by so many of its members as they go down from this mount of privilege to their various congregations. It was a happy gathering, although sorrow came to many hearts. Our beloved Mrs. Moore was called home owing to the sudden illness of her husband and one of our most faithful workers, Miss Forbes, left us because of the telegram which told that her dear brother had gone to glory from a battle field in France. We know that the prayers of the Conference helped these stricken hearts to cling more closely to the Master Whom they loved.

There were some beloved faces whom we sadly missed. Dr. Charles R. Watson, kept away by war work; Rev. Mr. and Mrs. Graham, gone to a new field, and our own Dr. and Mrs. Russell.

The birthday dinner at the "Hillside" and the annual missionary reception were "high lights" among a host of other splendid things which every one, young and older, enjoyed.

All the foreign missionaries had a great time. Everybody wanted to meet them and bid them "Welcome home" or "God be with you" just as it happened to be a returning or an outgoing missionary. Good news came about all our girls. One that Elmira Congregation and others in Monmouth Presbytery had raised $1700.00 for the expenses of Miss Eunice Parr for the first year and that our treasurer had already received one thousand dollars of the above sum. Another that one Sabbath morning the congregation of Sparta, Ill., led by its pastor, Rev. John Nesbitt, had given pledges amounting to more than $600.00 for the salary for the first year of one of its members, Mary Lois Boyd. Another that although the Women's Board has added eleven new names to its list of missionaries this year *every one of these new salaries is pledged.*

Another that after deducting the names of all who have died or have been retired from service for various reasons from the roll of both boards, there remains a net gain of ten this year. Remember that although "407" is the rallying cry, that the exact number now needed is 397. Pray that the Master will thrust out a large number into His overripe harvests this year.

Ninety-three women are now on our active foreign missionary roll. Remember them every one daily that they may be richly endowed by the Holy Spirit for the work to which they have been called.

We regret, to be obliged to report that sailings of all parties had to be cancelled because permission to enter India, Egypt and the Sudan have not yet been received. We are not discouraged because we know all will sail in God's good time. To our great joy Rev. Osborne Crowe, of India, who was ordered home on account of health reached New Wilmington the day before the Conference closed. Our continued prayers for the safe conduct of all returning to the home-land have been answered. Praise Him for all His mercy toward us.

Letter from Anna Y. Thompson tells us that Dr. C. C. Lawrence with her party of Red Cross workers stopped off at Cairo on their way to Jerusalem and that Miss Rena Hogg with fifty "Britishers" were in Alexandria enroute for Palestine Relief Work. Imagine the welcome both of these received from our Egyptian workers!

Leaflet on "War Bonus," see 4th page of cover of this issue, has been mailed to an officer of every congregational society in our denomination. It is sent out with the prayer that it will produce the effect desired, viz., that at least $25,000.00 war emergency money will be given by our consecrated women this year. May our Father honor us by making us more generous and more useful than ever before.

FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.
1112 South Avenue, Wilkinsburg, Pa.

Three more rooms have been taken in the Miller's Ferry Dormitory since our last report. One by Miss Francis Young, Chevey Chase, Md., and two by our good friend, Mrs. George Moore, editor of the Magazine. In furnishing these two rooms Mrs. Moore desires to honor Mrs. Tillie Johnson, who for so many years, gave her services as Superintendent of the Miller's Ferry Hospital, free of charge; also, in memory of Mrs. Ellen Ewing Cooley, who was a loyal friend of the Freedmen.

There are many other rooms to be furnished and the building is nearing completion. If there are others who would like to contribute $50 toward a room, we will be glad to get in touch with them.

Societies wishing to contribute something, but not desiring to assume a room, can help materially by furnishing sheets, pillow cases, towels, etc. Strips and rugs made of rags, will be received gratefully. Sheets should measure 72x90 and pillow cases regulation size.

The Freedmen's Board has selected Miller's Ferry as the station in Alabama where a full Normal course can be taken. The need of good teachers is great and this school has been chosen for their preparation. Students finishing this course will be accepted into the Freshman class of Knoxville and other colored colleges of like standing.

The repairs at Henderson on the Jubilee Hospital are being pushed as rapidly as possible. The damage done to the building by the tornado, which swept through that section some time ago, has been repaired and the new operating room is nearing completion. One of the white doctors of Henderson (Dr. Bass), who has given much time and valuable service to our Hospital contributed $100 toward a new operating room and the people themselves have raised, to date, about $240 and expect to make their contributions reach the $400 mark. These, together with the $200 allowed by the Board, will insure an up-to-date room, in which any doctor may feel at home. The colored people of Henderson are proud of their hospital and are eager to help make it the first-class institution we desire. This is evidenced by their offerings.

A new roof is being put on the school building at Camden, Ala., at a cost of $600. This is in excess of $200 of the cost for the same work a year ago. We can not have our buildings ruined, so the roof was ordered.

A letter from Mr. Dumas, of Prairie, advises us that one of the team of mules, purchased about a year ago, died of cholera some time ago. Many of the boys at this station have responded to the call of their country and it is hard to get help for farm work.

Some time ago an official letter was sent by the Board to Missionary Societies asking for a 25% increase in contributions. This was requested, in order that we might meet the increased demands in our work, caused by the present inflated prices. If you have read this article you will see at once why it will be needed. Repair work advanced beyond all reason. The contract price of the new dormitory $2500 higher than we had planned. Salaries and living had to be raised and every necessary thing to an efficient work costs almost 100% more than it did two years ago.

But we know our women and our faith in them is certain. They will rally to the need and there will be no retrenchment.

Then Knoxville Bulletin received a little while ago, reports Miss McCahon and Miss Margaret Kerr, two of our workers, as improving in health. It pays

a fitting tribute to its retiring President, Dr. R. W. McGranahan, and welcomes his successor, Dr. J. Kelly Giffen, who leaves the work among the mountain people of Kentucky to assume charge of our College.

We would add our welcome also, and wish for Dr. Giffen the same loyal support that was given Dr. McGranahan, with the same success in his work.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

July 2, 1918.

At the close of the prayer meeting the Board convened in regular session in their room with the President in the chair. After the minutes of the last meeting had been read and adopted, the Board was favored with a short talk by Rev. R. W. McGranahan, D. D., President of Knoxville College.

Treasurer reported for June. Disbursements were $16857.24; receipts, $12070.06. The entire Thank-Offering for 1917 was $100,859.06.

Temperance Secretary presented bill of $4.66 for postage which was ordered paid.

Indian Secretary presented bills to the amount of $70.75 for Tama, which were ordered paid.

A committee was appointed to prepare a circular letter to be sent out to every congregational missionary society in our church, also to be printed in The Women's Missionary Magazine and the United Presbyterian. This letter is to call attention to the fact that owing to increased cost of living the Women's Board has decided to increase the salaries of all our workers during the war.

A letter was read from Mr. Bell, of the Egyptian Association.

Home Secretary reports letters from Miss Pastoria, Miss Parr, Miss White and Dr. Mitchell.

Bills for Frenchburg to the amount of $528.63 were ordered paid.

Freedmen Secretary reports having received a letter from Mrs. Wiggington saying the Cleveland Presbyterial had responded to the appeal made at the Convention by Mrs. Shelar for kitchen utensils for Miller's Ferry, by having a shower—a regular pour down of utensils also $30 in money.

Henderson Hospital reports a balance of $177 in the treasury. Repairs have been begun on hospital. On motion the minimum salary of our Freedmen workers will be $35.

All members of Board who can do so are appointed to attend the Conference between the Foreign Board and the Women's Board at New Wilmington and Mrs. Campbell and Mrs. Milliken were appointed to attend the Conference following.

Printing Committee were given power to award the bid for stationery.

Literature Secretary presented bills amounting to $14.78 which were ordered paid.

Parsonage Secretary reports that Long Beach, California, has paid their loan in full.

On motion the Board adjourned with prayer to meet September 3, 1918.

MRS. J. H. MAXWELL,
Secretary.

LET EVERY SOCIETY MAKE ITS PLANS AT ONCE TO CANVASS THEIR CONGREGATION—OCTOBER 21 TO 31—FOR THE LARGER CIRCULATION OF THE WOMEN'S MISSIONARY MAGAZINE!

FIELD SECRETARY

Miss Kate A. Hill, Field Secretary, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, Second United Presbyterian Church, first Thursday, every month, 10:30 to 11:30 a. m.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

Chicago, Room 507 Union Bank Bldg., 25 N. Dearborn St., second Tuesday every month, 12 noon to 1:00 p. m.

Monthly: Women of Monmouth, Ill.

In the trysting place of every member of the missionary societies, an hour every week spent in prayer for an outpouring of God's Spirit on the Church at home and our mission fields in the north, south, east and west, in our great cities, in India, Egypt, and the Sudan.

"Stir me, oh! stir me, Lord! till all my heart
Is filled with strong compassion for these souls;
Till thy compelling "must" drives me to pray;
Till thy constraining love reach to the poles,
Far north and south, in burning, deep desire;
Till east and west are caught in love's great fire."

2 Tim. 1:6.

A study of our Statistical Report has been very interesting. Thirteen of our sixty-three Presbyterial societies were on the "Honor Roll" last year as having a society in every congregation.

A large number lack only one congregation. Let me tell you without using names that I know of one of the "thirteen" that did not really belong on the Honor Roll because they were one short. However, in June, some of the leaders in near-by congregations visited this "one" and the result was a society and nineteen new members!

This is something that you might do in your Presbytery and be on the Honor Roll next year.

Every Executive Committee ought to look after this in their Presbyterial society.

The past year was very successful in new organizations both the W. M. S. and Y. W. M. S. but as I studied the figures for membership I do not find the increase I had hoped to find. Is it because *twenty-one* women's missionary societies and *forty-nine* young women's missionary societies failed to report?

During August I wrote a letter to every Presbyterial President asking them to add a campaign for membership to the Great Magazine Drive of October 21-31, 1918. If every Executive Committee will take this up and plan for it we can not only secure the 16,500 subscribers but double our membership during these ten days. If the officers of every society will undertake this work on November first there will not be one woman in our whole beloved church who can say, "I was never invited."

The responsibility is ours until we have endeavored to bring our "Women's Battalion of Life" to war strength, 80,000.

TWELVE WOMEN EXCUSED FROM JOINING THE MISSIONARY SOCIETY.

1. The back-number woman who does not desire to keep up with the times.

2. The narrow-gauge woman who is content to be a provincial.

3. The unambitious woman who aspires after a limited culture and limited equipment for her work.

4. The indolent woman who prefers to fritter away her leisure.

5. The busy woman who put less important things before Christ's kingdom.

6. The easy-going woman who does not value her religion very highly.

7. The selfish woman whose social conscience is numb and who does not want it aroused.

8. The luxury-loving woman who prefers to live on the lower levels and does not care to enrich her religious life.

9. The prejudiced woman who "does not believe in foreign missions" and who is unwilling to take expert testimony on the subject.

10. The unthinking woman who does not like to face the issues which would be involved in studying world missions.

11. The unreasonable woman who is herself a product of missions, but who forgets that the missionaries carried the gospel from Rome to England.

12. The disloyal woman who prays, "Thy kingdom come," but withholds her time, her money and herself from helping to carry out the last command of Jesus.—*Adapted from leaflet issued by Student Volunteer Movement. Lutheran Woman's Work.*

Not for a flaunted flag, O God,
Not for affronted power,
Not for a scurrile hope of gain,
Not for the pride of an hour,
Not for vengeance, hot in the heart,
Now do we swing to war;
Not for a weak mistrust lest peace
Is a shame strong men abhor.
Not for glory—for oh, to kill
Should be a sacred wrath;
Not for these! But to war on war
And sweep it from earth's path!

Patient has been our creed, till now,
Patient, too, our hope,
Patient for long our loathful deed,
For the just in doubt must grope,
But with a foe at last arrayed
Against the whole world's right,
You, O soul of the universe,
Your very self must fight.
You yourself; so but one prayer
Need we to lift—but one,
That by our battle shall all war
Be utterly undone.

—By C. Y. Rice in Southern Workman.

JUNIOR SPECIAL.

The new Junior Special for one year, from April 1st, 1918, to March 31st, 1919, will be the Educational Work of the Girls' Schools in Alexandria, Egypt. Estimated cost, $2675.00.

The Juniors have, for the year just closed, given the full amount asked for, $2500.00, for the Bible women of India.

Let us now direct our attention to the girls of Alexandria and learn all we can of their lives, studies and work.

During the year we hope to have letters from Miss Elsie M. French and other missionaries in charge of these schools and possibly a letter from some of the students.

At the present writing we will only say that we have four schools for girls in Alexandria, Egypt: The Central, Haret el Yahud, Kafr el Ashari, and Karmuz Schools.

Please notice that the estimate is a little higher than our regular Junior Special, but I am sure we will be only too glad to help the girls of Alexandria and will be able to give the full amount.

O. S. W. $2675.00.

STATISTICAL REPORTS NOW READY.

THE STATISTICAL REPORTS, GIVING THE "FIGURE HISTORY" OF EVERY SOCIETY AND EVERY PRESBYTERY FOR 1917-18, ARE FOR SALE IN THE LITERATURE DEPARTMENT OF THE WOMEN'S BOARD, 904 PUBLICATION BUILDING, PITTSBURGH, PA. THESE REPORTS SELL FOR 15 CENTS EACH.

MRS. D. J. BROWN,
STATISTICAL SECRETARY.

Treasurer's Report from April 15 to June 30, 1918.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Contingent Fund	Women's Asso. Work			Temperance	Isaiah 41:8 Fund	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital				
Albany		71.00								5.00							76.00
Allegheny	247.00	250.00	110.00	13.00	115.00		10.00	15.00	10.00						4.00		774.00
Argyle		300.00	285.00			3.00											588.00
Butler	33.00	115.00	4.00	7.00	7.00		6.00	2.00						4.00			178.00
Caledonia		58.00															58.00
Cedar Rapids	10.00																10.00
Chicago	17.00	137.50	20.00				4.00	3.00						17.00			198.50
Colorado	73.00	95.00	27.00			5.00											200.00
Garnett	5.00	32.00	5.00														42.00
Illinois Central	24.00	33.00	14.00	32.00	16.00	17.00		7.00	28.00					20.00			191.00
Illinois Southern	152.85																152.85
LeClaire	10.00				10.00				3.00								23.00
Mansfield	6.00		6.00		6.00												18.00
Mercer	10.00	150.00	10.00						10.00								180.00
Monmouth		75.00	10.00		15.00				50.00								150.00
Monongahela	170.00	600.00	200.00		130.00	33.00			25.00	25.00							1183.00
Oklahoma			7.00														7.00
Omaha	17.00		9.00	9.00	6.00		3.00	10.00	25.00								79.00
Rock Island	67.00	7.00	24.00	7.00	7.00	1.00		1.00	15.00					2.00	3.00		134.00
San Francisco		19.00		1.00	2.00									2.00	1.00		25.00
Tennessee	5.00				5.00	8.00								5.00			23.00
Texas	6.20																6.20
Vermont	2.00		1.00	1.00	1.00												5.00
Westmoreland	71.00	61.00	52.00	2.00	5.00					5.00	5.00			5.00			206.00
Wheeling								13.00									13.00
Wisconsin										3.00							3.00
Beatty Family		150.00															150.00
Helen T. Brown		120.00															120.00
McFarland Family		150.00															150.00
Norris Sq. S. S., Phila.		125.00															125.00
Mr. Geo. M. Paden		100.00															100.00
Anna Wilson		600.00															600.00
Grace E. Smith		100.00															100.00
Frenchburg School			1202.35														1202.35
Industrial Depts.			327.75		250.55												578.30
Interest	336.73	2.10	20.67							481.79							841.29
Int. India Equipment																324.82	324.82
Int. G. B. S., Tanta																744.11	744.11
Investment Income																567.08	567.08
Refunds	120.00		34.00	94.60											47.00		295.60
J. M. S., Ontario, Ore.	10.00																10.00
Sale of Manuals, Etc.			1.00		12.00									1.00			14.00
Polsgrove W. M. S.	3.00		3.00														6.00

Mrs. J. M. Shive	10.00																10.00
Friends of Mrs. Brown	43.00																43.00
Try Circle Class		3.00															3.00
Tama Co. Com.				175.00													175.00
Offering, 1918 Convention	312.41																312.41
Mansfield Prop., Bequest																1465.00	1465.00
Bequest, Sarah A. Park																270.00	270.00
Refunds	1.50														12.75		14.25
Mrs. Geo. Moore	20.00																20.00
Mrs. Fred Todd	100.00																100.00
Mrs. R. A. Acheson	25.00				15.00												40.00
C. E. Lisbon	25.00																25.00
D. T. Reed	25.00																25.00
W. M. Magazine	250.00																250.00
Mrs. N. Bougher	58.20																58.20
Mr. & Mrs. J. E. Wylie	25.00																25.00
E. S. Cummings	10.00																10.00
N. J. Murray		50.00															50.00
Mrs. S. J. Mitchell	30.00																30.00
Mrs. D. L. Marackman	100.00																100.00
Friends	15.00																15.00
Kate A. Hill	5.00																5.00
Children of Mrs. Ballock	13.00		12.00														25.00
M. Morrison					5.00												5.00
J. M. S., Cossayuna																1.00	1.00
Legacy, Mattie J. Smith																720.19	720.19
Legacy, Mrs. C. M. Foster																200.00	200.00
Item of Cents										.05							.05
Re-payments on Loans							2265.87									662.50	2928.37
Annuities																1150.00	1150.00
TOTALS	$2463.89	$3403.60	$2384.77	$ 341.60	$ 607.55	$ 67.00	$2288.87	$ 51.00	$166.00	$519.84	$ 5.00			$ 56.00	$ 67.75	$6104.70	$18527.57

MRS. J. B. HILL, Treasurer,
5845 Marlborough St., Pittsburgh, Pa.

One Hundred Thousand Dollars in the Treasury

As a Thank Offering January 1, 1919 -:- -:-

STUDY FOR THE MONTH.

OCTOBER.

THE EGYPTIAN SUDAN.

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

Bible Reading—Isaiah 18.

Topics for Study—

Was it worth while for these—

1. Omdurman—a challenge to Christianity.
2. Khartum North and Its Women.
3. Doleib Hill's Influence Over the Shilluks.
4. Nasser a Light to the Nuers.
5. The Pagan Woman.
6. Khartum North from a Nurse's Viewpoint.
7. Our Girls in Wadi Halfa.
8. The Boys' Home—Our Plans.
9. Agricultural Possibilities of the Sudan.

"Behold I have set the land before you, go in."—Duet. 1:18.

Finally there is the religious need in the Sudan. The black man of the Sudan is essentially religious: witness his devotion to a false leader in the great Mahdi rebellion, why should he not be given the true "Guide" Who will lead him not to death but to life.

SPECIAL OFFER

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The Missionary Review of the World - $2.50

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Both for ☛ - $3.00

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Simnasho, Oregon .....Rev. W. A. Matthews
Tama, Iowa .....Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

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Miss Harriet Romig, (Italian), Wilmerding, Pa.
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Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
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*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

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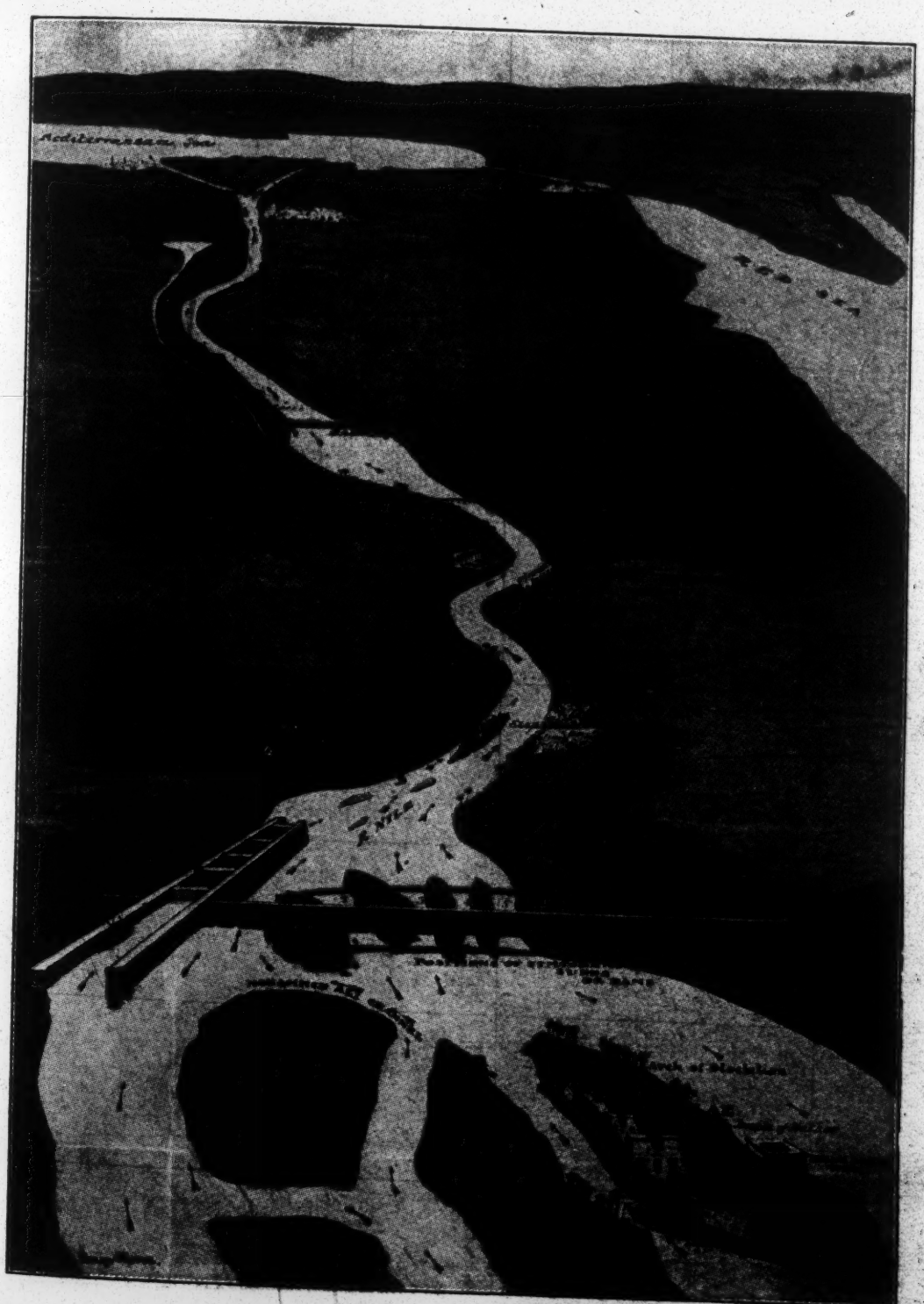
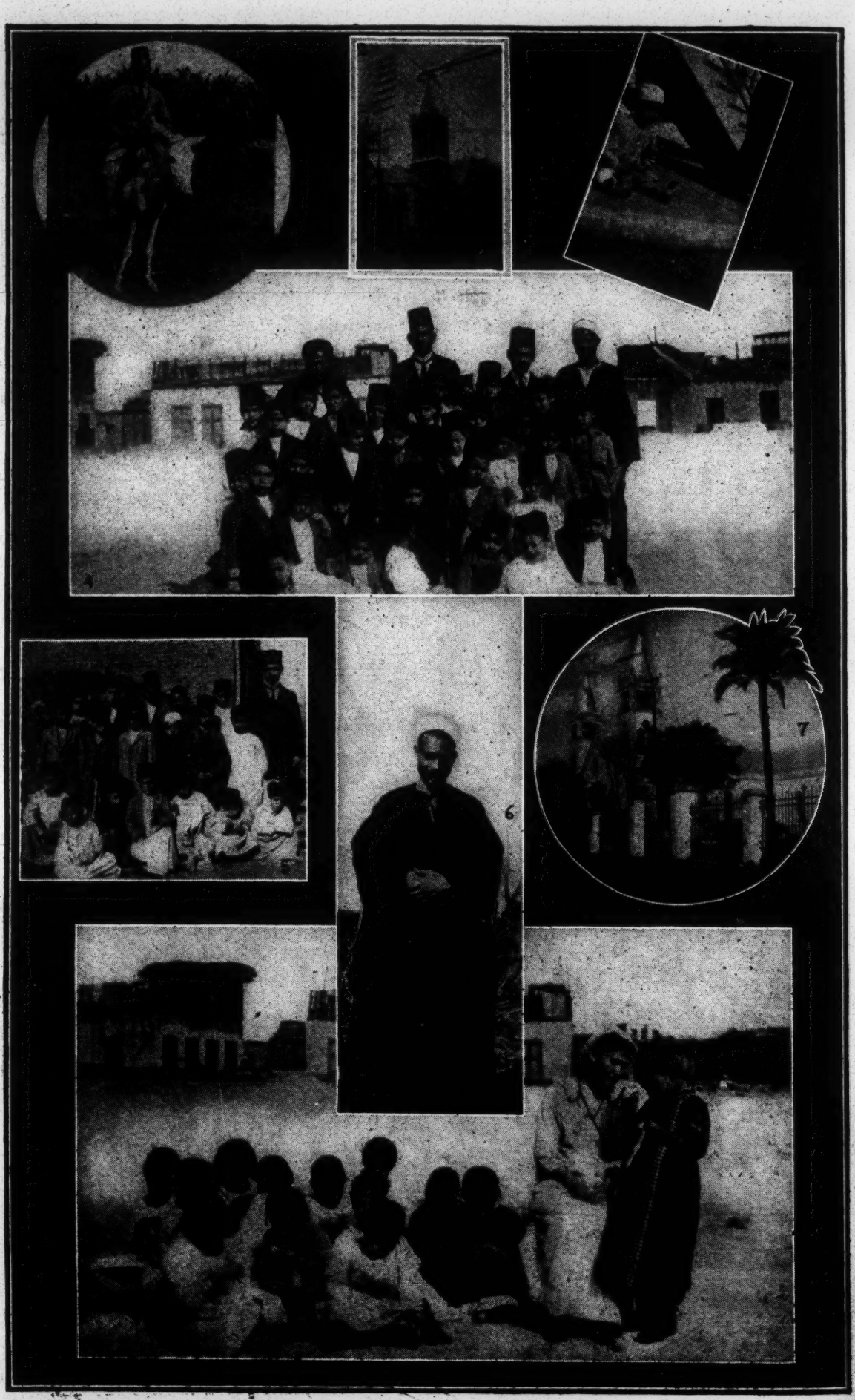
EGYPT SPECIAL NUMBER



A BIRD'S-EYE-VIEW OF EGYPT AND OUR MISSION LOCATIONS.



ILLUSTRATING ARTICLES IN THIS EGYPT SPECIAL NUMBER.

1. Gohar Tomas, the lay preacher at Edfu. He reaches twenty villages in three weeks. 2. Robinson Memorial Church. 3. "In a mission hospital." 4 and 5. Some boys in a village school. 6. A Delta village evangelist. 7. The Egyptian U. P. Church. 8. Girls' Sewing Class.